

# **KL** January bath. xx. dapes.

xx	A	Januaris. Circuli. of Christ.	
viii	b	iii No.	ii
	c	iii No.	iii
xvi	d	Pradie	iiii
v	e	Monas. The Epphar.	v
	f	viii Id.	vi
xiii	g	vii Id.	vii
ii	A	vi Id.	viii
	b	v Id.	ix
x	c	iiii Id.	x
	d	iii Id.	xi
xviii	e	Pradie.	xii
vii	f	Idus. S. Hyllari.	xiii
	g	ix Kal. febru.	xiiii
xv	A	xviii kl.	xv
iiii	b	xvii kl.	xvi
	c	xvi kl.	xvii
xii	d	xv kl.	xviii
i	e	xiiii kl.	xix
	f	xiii kl. S. Fabiani & Se-	xx
x	g	xii kl. bastia martyrs.	xxi
	A	xi kl. Vincet mar.	xxii
xviii	b	x kl.	xxiii
vii	c	ix kl. S. Timothe	xxiiii
	d	viii kl. S. f. Padle.	xxv
xv	e	vii kl. S. Policar. m.	xxvi
iiii	f	vi kl.	xxvii
	g	v kl.	xxviii
xii	A	iiii kl.	xxix
i	b	iii kl.	xxx
	c	Pradie	xxxi





# February hath xxviii. dayes.

biii **d** Februarii.

**Fast.**

e vi **No.** Purifica. of our Lady: **ix**

vi **No.** S. Blasemar. **xix**

v **S**iii **No.** **xix**

iiii **No.** S. Agathe martyr: **v**

iii **d** Pridie **vi**

ii **c** Nonas. **vii**

i **d** viii Id. **xviii**

x **e** vii Id. **ix**

xviii **f** vi Id. **x**

xvii **g** v Id. **S**unne in Piscibus. **xi**

xvi **a** iiii Id. **xii**

xv **b** iii Id. **xiii**

xiv **c** Pridie. S. Valentine. **xiiii**

xiii **d** Idus. **xv**

xii **e** xlii Kalend as Marcii. **xvi**

xi **f** xlii kl. **xvii**

x **g** xli kl. **xviii**

ix **a** xli kl. **xix**

ix **b** x kl. **xx**

xviii **c** ix kl. **xxi**

xvii **d** viii kl. **xxii**

xvi **e** vii kl. **xxiii**

xv **f** vi kl. **xxiiii**

xiv **g** v kl. **xxv**

xiii **a** iiii kl. **xxvi**

xii **b** iii kl. **xxvii**

xi **c** Pridie. **xxviii**

**Fast.**

athy Apost

the place of the

kl. lepe yeare.

iii kl. S. Augustine. vi.

c Pridie.

# **KL** Marche hath. xxxi. dayes.

ix	d Marcil.	8
viii	e vii No.	ii
vi	f vi No.	iii
xvi	g v No.	iiii
v	A iiii No.	v
xi	b iii No.	vi
xiii	c pridie.	vii
ii	d Ronas.	viii
x	e viii Id.	ix
xv	f vii Id.	x
xviii	g vi Id. II. Gunne in Belere,	xi
vii	A v Id. Equinoctium.	xii
xix	b iiii Id. S. Gregory.	xiii
xv	c iii Id.	xiiii
iiii	d pridie	xv
xii	e Idus.	xvi
xvii	f xvi. Maledas Aprilis,	xvii
i	g xv kl. S. Edouarde mar.	xviii
x	A xiiii kl. S. Joseph.	xix
ix	b xiii kl.	xx
xviii	c xii kl.	xxi
vii	d xi kl.	xxii
xvi	e x kl.	xxiii
xiii	f ix kl. Annū. of our lady.	xxiiii
ii	g viii kl.	xxv
xv	A vii kl. Resurrection of	xxvi
xiv	b vi kl. Jesu Christ.	xxvii
xi	c v kl.	xxviii
xix	d iiii kl.	xxix
xviii	e iii kl.	xxx
xvii	f pridie.	xxxi

# **KL** April bath. xxx. dayes.

viii	g	Aprilis.		i
xvi	A	iiii No.		ii
b	b	iii No.		iii
	c	Idie	S. Ambrose.	iiii
xiii	d	Nonas.		v
ii	e	viii Id.		vi
	f	vii Id.		vii
x	g	vi Id.		viii
	A	v Id.		ix
xviii	b	iiii Id.	S. Junne in Tauro	x
vii	c	iii Id.		xi
	d	Idie.		xii
xv	e	Idus kalē. Mass.		xiii
iiii	f	xviii kl. S. Tiburt. Ma		xiiii
	g	xvii kl. Ierian mar.		xv
xii	A	xvi kl. S. Ilodorus.		xvi
i	b	xv kl.		xvii
	c	xiiii kl.		xviii
ix	d	xiii kl. S. Alphege		xix
	e	xii kl. marty.		xx
xviii	f	xi kl.		xxi
vi	g	x kl.		xxii
	A	ix kl. S. George.		xxiii
xvi	b	viii kl.		xxiiii
iii	c	vii kl. S. Martheuā.		xxv
	d	vi kl.		xxvi
x	e	v kl. S. Anastati.		xxvii
	f	iiii kl.		xxviii
xix	g	iii kl.		xxix
viii	A	Idie		xxx



# **KL** Maye bath. xxxi. dayes.

	b	Mail. Philip & Jacob apo.	i
xxvi	c	vi No. S. Athanasius.	ii
b	d	v No.	iii
	e	iiii No.	iiii
xxiii	f	iii No.	v
ii	g	ii. S. John before port	vi
	A	Monas latine.	vii
x	b	viii Id.	viii
	c	vii Id.	ix
xxviii	d	vi Id.	x
vii	e	v Id. S. Antony mar.	xi
	f	iiii Id.	xii
xxv	g	iii Id. Dun in Gem.	xiii
iiii	A	Idie.	xiiii
	b	Idus.	xv
xxii	c	xviii. Kalend. Junii.	xvi
i	d	xvi kl. S. Barnarde.	xvii
	e	xv kl.	xviii
ix	f	xiiii kl.	xix
	g	xiii kl.	xx
xxvii	A	xii kl.	xxi
vi	b	xi kl.	xxii
	c	x kl.	xxiii
xxiiii	d	ix kl.	xxiiii
iii	e	viii kl.	xxv
	f	vii kl.	xxvi
xxi	g	vi kl. S. Bede.	xxvii
	A	v kl.	xxviii
xix	b	iiii kl.	xxix
xviii	c	iii kl.	xxx
xvi	d	Idie	xxxi

habes. ah

**KL** June bath. xxx.  
dayes.

	e Junii.	S. Nicodeme marty.	i
b	f iiii No.		ii
	g iii No.		iii
xiii	A Iridie.		iiii
ii	b Ronas.	S. Boniface & his	v
	c viii Id.	felowes martyrs.	vi
x	d vii Id.		vii
	e vi Id.		viii
xviii	f v Id.		ix
vii	g iiii Id.		x
	A iii Id.	S. Bernabe.	xi
xv	b Iridie.		xii
iiii	c Idus.	Sunne in Cancer.	xiii
	d xviii kal.	Iulii.	xiiii
xii	e xvii kl.		xv
i	f xvi kl.		xvi
	g xv kl.		xvii
ix	A xiiii kl.	S. Agathe & mer	xviii
	b xiii kl.	celliane martyrs.	xix
xvii	c xii kl.		xx
vi	d xi kl.		xxi
	e x kl.	S. Albane mar.	xxii
xviii	f ix kl.	Fast.	xxiii
iii	g viii kl.		xxiiii
	A vii kl.	Quasi Ido. bay.	xxv
xi	b vi kl.		xxvi
	c v kl.		xxvii
xix	d iiii kl.	Fast.	xxviii
viii	e iii kl.	Peter & Paul	xxix
xvi	f Iridie.	Apostles.	xxx

# July hath .xxxi.

Dayes

v	a	Julii.	
xiii	b	vi No. Visitation of	ii
ii	c	v No. our lady.	iii
x	d	iiii No. <i>Powers</i>	iiii
xviii	e	iii No. <i>Pridie.</i>	v
vii	f	ii No. <i>Jonas.</i>	vi
xvi	g	i No. <i>Id.</i>	vii
xv	A	xxviii Id. <i>S. Ciril.</i>	viii
iiii	b	xxvii Id.	ix
xiii	c	xxvi Id.	x
xii	d	xxv Id.	xi
i	e	xxiv Id.	xii
xix	f	xxiii Id. <i>Sunne in Leo.</i>	xiii
xviii	g	xxii Idus.	xiv
xvii	A	xxxi Kalend. Augusti.	xv
xvi	b	xx Kal.	xvi
xv	c	xix Kal.	xvii
xiv	d	xviii Kal.	xviii
xiii	e	xvii Kal. <i>S. Margaret ma.</i>	xix
xii	f	xvi Kal.	xx
xi	g	xv Kal. <i>Mary Magda.</i>	xxi
x	A	xiv Kal.	xxii
xix	b	xiii Kal. <i>Fast.</i>	xxiii
xviii	c	xii Kal. <i>James Apost.</i>	xxiv
xvii	d	xi Kal. <i>S. An &amp; mother</i>	xxv
xvi	e	x Kal. <i>of Mari.</i>	xxvi
xv	f	ix Kal. <i>Seuē sleepers</i>	xxvii
xiv	g	viii Kal.	xxviii
xiii	A	vii Kal.	xxix
xii	b	vi Idic.	xxx



# **KL** August hath. xxxi. dayes.

xiii	c	Augusti.		
ii	d	lii No.		li
	e	iii No.		lii
x	f	Idie.		liii
	g	Nonas		iv
xviii	A	viii Id. Trās. of our lord		vi
vii	b	vii Id. The feast of the		vii
	c	vi Id. name of Iesu.		viii
xv	d	v Id.		ix
iiii	e	iiii Id. S. Lau. martyr.		x
	f	iii Id.		xi
xiii	g	Idie		xii
ii	A	Idus		xiii
	b	xix kal. Sep. Sun i Mar.		xiiii
ix	c	xviii kl. A. Cup. of our Lady. xv		
	d	xvii kl.		xvi
xvii	e	xvi kl. S. Eusebius.		xvii
vi	f	xv kl.		xviii
	g	xiiii kl.		xix
xiiii	A	xiii kl.		xx
iii	b	xii kl.		xxi
	c	xi kl.		xxii
xi	d	x kl.		xxiii
xix	e	ix kl.	Fast	xxiiii
	f	viii kl.	Bartholo.	xxv
xviii	g	vii kl.		xxvi
xvi	A	vi kl.		xxvii
	b	v kl. S. Augustine.		xxviii
v	c	iiii kl. The Decola. of		xxix
	d	iii kl. saint John		xxx
xiii	e	Idie.		xxxi

# **KL** September hath. xxx. dayes.

li	f	Septēbris	.S. Chylosome	i
	g	liii No.		li
x	A	liii No.		lii
	b	Idie.		liii
xxviii	c	Nonas.		v
vi	d	viii Id.		vi
	e	vii Id.		vii
xb	f	vi Id. Natl. of our Lady.	viii	
liii	g	v Id.		ix
	A	liii Id.		x
xii	b	liii Id. C. Prothe & Hyaz	xi	
i	c	Idie. ciuthe mar.	xii	
	d	Idus.	xiii	
ix	e	xxviii kalēd Octobris.	xiiii	
	f	xxvii kl. C. Dunne in Albys.	xv	
xxv	g	xxvi kl.	xvi	
vi	A	xxv kl. S. Lābert mar.	xvii	
	b	xxiiii kl.	xviii	
xliii	c	xxiii kl.	xix	
iii	d	xxii kl.	xx	
	e	xxi kl. S. Mathew Apo.	xxi	
xi	f	x kl.	xxii	
xix	g	ix kl.	xxiii	
	A	viii kl.	xxiiii	
xviii	b	vii kl.	xxv	
	c	vi kl. C. Cypriane.	xxvi	
xbi	d	v kl.	xxvii	
v	e	liii kl.	xxviii	
xlii	f	lii kl. S. Michael.	xxix	
li	g	Idie.	xxx	

# **BU** Octobze hath. xxxi. dayes.

## **A** Octobris.

x	b vi No.		ix
	c v No.		xix
xxiii	d iiii No.		xxix
vii	e iiii No.		v
	f Idie.		vi
xv	g Nonas.		xvi
iiii	A viii Id.		xxvi
	b vii Id. f. Dionise & his le-		ix
xii	c vi Id. lowes martyrs.		x
i	d v Id.		xx
	e iiii Id.		xxi
ix	f iii Id. f. Edwarde		xxxi
	g Idie. L. Dunne in Deco.		xxxi
xxvii	A Idus.		xv
vi	b xvii Kalen. Nouembis.		xvi
	c xvi kl.		xxvi
xxiii	d xv kl. Luke euange.		xxvii
iii	e xiiii kl.		xxviii
	f xiii kl.		xxix
xi	g xii kl.		xxx
xx	A xi kl. Mari Solome.		xxxi
	b x kl.		xxxi
ix	c ix kl.		xxxi
	d viii kl.		xxv
xxv	e vii kl.		xxvi
v	f vi kl.		xxvii
	g v kl. Symon & Jude.		xxviii
xxiii	A iiii kl.		xxix
ii	b iii kl.		xxx
	c Idie.		xxxi

**Fast.**

**Fast**



**KL** Nouembre hath. xxx.  
dayes.

x	d	Noueb.	Alhalomen day.	8
	e	iiii	No. All sollen day.	11
xviii	f	iii	No.	14
xvi	g	ii	Idie.	17
			Jonas.	20
xv	b	viii	Id. Foure crowned mar.	23
xiii	c	vii	Id.	26
	d	vi	Id.	29
xii	e	v	Id.	32
x	f	iiii	Id.	35
	g	iii	Id. S. Martyn bishop.	38
ix			Idie.	41
	b		Idus.	44
xviii	c	xviii	kl. Octo. Dunne l. Sa.	47
xvi	d	xvii	kl.	50
	e	xvi	kl. S. Edmund archbishop.	53
xv	f	xv	kl.	56
xiii	g	xiiii	kl.	59
			xiii kl.	62
xii	b	xii	kl. S. Edmund kyng.	65
x	c	xi	kl.	68
	d	x	kl. S. Cicille vic. & mar.	71
xviii	e	ix	kl. S. Clement marty.	74
	f	viii	kl.	77
xvi	g	vii	kl. S. Katherin virgin	80
xiv		vi	kl. & marty.	83
	b	v	kl.	86
xiii	c	iiii	kl.	89
xi	d	iii	kl.	92
	e		Idie.	95
			Andrew Apo.	98

# **KL** Decembre hath. xxi.

dayes.

f Decembris.

xviii	g	iii No.	ii
vii	A	iii No.	iii
	b	Pradie.	iiii
xv	c	Nonas.	v
iiii	d	viii Id. S. Nicholas.	vi
	e	vii Id.	vii
xiii	f	vi Id. Con. of our Lady.	viii
i	g	v Id.	ix
	A	iiii Id.	x
ix	b	iii Id.	xi
	c	Pradie.	xii
xvii	d	Idus. S. Lucie vir. & mar.	xiii
vi	e	xix Kalend Januari.	xiiii
	f	xviii kl.	xv
xviii	g	xvii kl.	xvi
iii	A	xvi kl.	xvii
	b	xv kl.	xviii
xi	c	xiiii kl.	xix
xix	d	xiii kl.	xx
	e	xii kl. S. Thomas Apo.	xxi
viii	f	xi kl.	xxii
	g	x kl.	xxiii
	A	ix kl.	xxiiii
	b	viii kl. The Ma. of Chriſt.	xxv
	c	vii kl. Saint Steuen.	xxvi
	d	vi kl. Saint John euā.	xxvii
	e	v kl. Chyldec. day.	xxviii
	f	iiii kl.	xxix
	g	iii kl.	xxx
	A	Pradie.	xxxi

# In Almanacke for .xxii. yeares,

The number of yeares.	After.	The Golden numbre.	The letter.	The feate pte.
M.d.xlv.	v. Aprill.	vii	A	
M.d.xlvi.	xxv. Aprill.	viii	B	
M.d.xlvii.	x. Aprill	ix	C	
M.d. xlviii.	i. Aprill	x	D	
M.d. xlix.	xxi. Aprill	xi	E	
M.d. l.	vi. Aprill	xii	F	
M.d. li.	xxix. Aprill.	xiii	G	
M.d. lii.	xvii. Aprill.	xiiii	H	
M.d. liii.	ii. Aprill	xv	I	
M.d. liiii.	xxv. March	xvi	K	
M.d. lv.	xiiii. Aprill.	xvii	L	
M.d. lvi.	v. Aprill	xviii	M	
M.d. lvii.	xviii. Aprill	xix	N	
M.d. lviii.	x. Aprill.	i	O	
M.d. lix.	xxvi March.	ii	P	
M.d. lx.	xiii. Aprill	iii	Q	
M.d. lxi.	vi. Aprill	iiii	R	
M.d. lxii.	xxix. March	v	S	
M.d. lxiii.	xi. Aprill	vi	T	
M.d. lxiiii.	ii. Aprill	vii	U	
M.d. lxv.	xxii. Aprill	viii	V	
M.d. lxvi.	xiii. Aprill	ix	W	



2. *[Faint, illegible text]*

*[Faint, illegible text]*

*[Faint, illegible text]*

*AN INIVNCTI*  
on geuen by the Kyng our souer  
reigne lordes moost excellent ma  
iestie, for the autorisying and  
establisshyng the vse of this  
Primer.



*HENRY*  
the eight by  
þ grace of god  
kyng of Eng  
land, Fraunce,  
and Ireland,  
Defēdour of the faith, and of the  
churche of England and also of  
Ireland in yearth the supzeme  
hedde. To all and singuler our  
subiectes aswell Archebishops,  
Bishoppes, Deanes, Archdea  
cons, Prouostes, psons, vicars,  
\* .i. curates,

**The iniunction.**

curates, priestes, & all other of  
the Clergie: as also all estates  
& degrees of the lay fee, & tea-  
chers of youthe within any our  
realmes, Dominions, and coun-  
treies gretynge. Among the ma-  
nyfolde busynes, & most weigh-  
tie affaires appertaynyng to  
our regal authoritie and office,  
we muche tenderynge the youthe  
of our realmes, (whose good e-  
ducation and vertuous byn-  
gynge vp redouneth most high-  
ly to the honour & praise of al-  
mighty God) for diuers good  
cōsideratiōs, & specially for that  
the youth by diuers psones are  
taught the Vater noster, the Aue  
maria, Crede, & .x. cōmaūdemē-  
tē; al in latin & not in english,  
by meanes wherof the same are  
not brought vp in y<sup>e</sup> knowleg of  
ther



The inunction.

ther faith, duty & obediēce, wher  
in no chriſten pſon ought to be  
ignoꝛaūt. And foꝛ þ̄ our people  
& ſubiectes whiche haue no vn-  
derſtādyng in the latyn tong &  
yet haue the knowledge of rea-  
dyng, may pray in their vulgar  
tōg, which is to thē beſt knowē:  
þ̄ by the mene therof thei ſhulde  
be the moze pꝛouoked to true de-  
uotiō, & þ̄ better ſet their hartes  
vpō thoſe thynges þ̄ they praye  
foꝛ. And finally, foꝛ þ̄ auoydyng  
of the diuerſite of pꝛimer bokeſ  
that are nowe abꝛode, wherof  
are almoost innumerable ſortes  
whiche miniſter occaſion of cō-  
tentions and vayne diſputati-  
ōs, rather thē to edify, & to haue  
one vnifoꝛme oꝛdꝛe of all ſuche  
bookes thꝛoughout all our do-  
minions, bothe to be taughte

**The intunction.**

unto childre and also to be vsed  
for ordenary praiers of all our  
people not learned in the latin  
tong: haue set furth this primer  
or booke of praiers in Englishe  
to be frequented and vsed in and  
throughtout all places of oure  
said realmes and Dominions as  
well of thelder people, as also of  
the youth, for their common and  
ordenary praiers, willyng com-  
maundyng, and straightly char-  
chyng, that for the better byn-  
gyng vp of youth in the know-  
ledge of their dutye towardes  
God, their prince, and all other  
in their degree, euery scholema-  
ster and bynnger vp of yong be-  
gynners in lernyng, next after  
their A, B, C. now by vs also set  
furth, do teache this primer or  
booke

**The infunccion.**

boke of ordinary praiers vnto  
them in Englishe, and that the  
youth customably & ordinarily  
vse the same vntyl they be of cō-  
petent vnderstandyng & know-  
ledge to perceiue it in Latyn.  
At what time they may at their  
libertie either vse this primer in  
Englishe, or that whiche is by  
our authoritie likewise made in  
the Latyn tong, in all poyntes  
correspondēt vnto this in Eng-  
lishe.

And furthermoze, we streight-  
ly charge and cōmaund aswell  
all and singuler our subiectes &  
sellers of boke, as also al scho-  
lemaisters & teachers of yong  
childzen within this our realme  
& other our dominions, as they  
entende to haue ou r fauour and



**The Iniunction.**

aduoyde our displeasure by the  
cōtrary, & immediately after this  
our said primer is published &  
imprinted, & they ne any of the,  
bye, sell, occupy, vse, nor teache  
preuily or aptly any other pri-  
mer either in english or Latin,  
thē this, now by vs published,  
whiche with no smal study, tra-  
uaile & laboꝝ, we haue purpose-  
ly made to the high honoꝝ & glo-  
ry of almighty god, & to the cō-  
modite of our louyng & obediēt  
subiectes, & edifiyng of y<sup>e</sup> same  
in godly contēplation and ver-  
tuouse exercise of praier.

Geuen at our Palayce of West. the. vi. day  
of May, in the. xxxvii. yere of our reigne.

*The copi of the Kinges highnes  
bill assigned.*

**H**Enry the. viii. by the grace of  
God, of England, Fraunce, & Irelād  
kyng : defendour of the faith, & of  
churches of England & Irelād in yearth the  
Supreme head To all prynters & bokefellers  
and to all other our officers, ministers and  
subiectes. We do you to vnderstand, that  
of our grace especiall, we haue graunted and  
geuen priuiledge & lycēce, to our welbeloued  
subiect Richard Grafton, prynter & seruaunt  
to our most dearest sonne Prynce Edward  
and Edward Whitchurch Citezen of Lon-  
don, to print or cause to be printed our pri-  
mer (now by vs and our cleargy set furthe)  
both in Englishe and latin : & none other per-  
son nor persons of what estate, degre, or co-  
dition soeuer thei be of, to print or cause the  
same primer to be printed, or any part therof  
but only the saied Richard & Edward and  
either of thē and the assignes of any of thē.  
Neither to sell nor buy of any other impres-  
sions then such as shalbe printed by the saied  
Richard or Edward or the assignes of any  
of them. Wherfore we woll and streightly  
commaunde & charge all and singuler oure  
subiectes, as well prynters as bokefellers, &  
all other persons within our dominions, &  
they ne any of thē presume to print or sell or  
cause to be printed or solde the saied boke or  
any parte therof, contrary to the meanyng  
of this our present lycence & priuiledge, vnder  
payne of our high displeasure. Geuen at our  
Manour of Greenwich the. xviij. day of  
May, in the. xxxvii. yere of our reigne.

The

The praier of our Lorde.

**O**ur father whiche art in  
heauen, halowed be thy  
name. Thy kyngdome  
com. Thy wil be done in yearth,  
as it is i heuē. Geue vs this day  
our daily bʒead. And foʒgeue vs  
our trespaces as we foʒgeue the  
þ trespase against vs. And let  
vs not be led into tcmptation.  
But deliuer vs from euil. Ame.

The salutation of the Aungell to the  
blessed vʒrgin Mari,

**H**ail Mari full of grace, þ  
loʒde is with þ. Blessed art  
thou among women, & blessed is  
the fruit of thy wombe. Amen.

The Crede, oʒ. xii. articles of the  
Chʒisten faith.

**I** Beleue in God the father al-  
mighty, maker of heauen and  
yearth. And in Jesu Chʒist his  
only



### The Crede.

only sonne our lord. Whiche  
was conceiued of the holy gost,  
borne of the virgin Mari. Suf-  
fered vnder Ponce Pylate, was  
crucified. dead, buryed, and des-  
cended into hel. And the thirde  
day, he rose agayne from death.  
He ascended into heauen, & syt-  
teth on the right hande of God  
the father almighti. From thence  
he shal come to iudge the quicke  
and the dead.

**I** Beleue in the holy gost. The  
holy Catholike church. The  
Cōmunion of sainctes: the for-  
geuenes of synnes. The resur-  
rection of the body. And the life  
euerlastyng. Amen.

**T**he ten cōmaundementes of al-  
myghty God.

\*.v.

Thou

Graces.

**T**hou shalt haue none other  
godes but me. Thou shalt  
not haue any grauen Image,  
noꝝ any likens of any thyng,  
that is in heauen aboue, oꝝ in þe  
yeaꝛth beneath, oꝝ in the water  
vnder the yeaꝛth, to thintent to  
do ani godly honour oꝝ woꝛship  
vnto the. Thou shalt not take  
þe name of thi loꝝd god in vaine.  
Remembꝛe that thou kepe holy  
the Sabboth day.

Honoꝝ thy father and thi mo-  
ther.

Thou shalte do no murder.

Thou shalt not comynge ad-  
ultery.

Thou shalt not steale.

Thou shalt not beare false  
witnes against thy neighbour.

Thou shalt not vniustly de-  
sire

Graces.

See thy neighbours house, nor  
thy neighbours wife, nor his  
seruaunt, nor his maide, nor his  
Oxe, nor his Ass, nor any thing  
that is thy neighbours.

**I** orde, into thy handes  
I commende my spirit:  
Thou hast redeemed me, Lorde  
God of trueth.

Grace before dyner.

**T**he eyes of althinges trust  
in the O Lorde, Thou gea  
uest them meat in due season.  
Thou doest open thy hande, &  
fillest with thy blessing euery  
lyuyng thyng. Good lord blesse  
vs and all thy giftes, which we  
receiue of thy bounteous libera  
litie, through Christ our lord.

Amen.

The



Graces.

The kyng of eternal glory,  
make vs parteners of the hea-  
uenly table. Amen.

God is charitie and , he that  
dwelleth in charitie dwelleth in  
God, & God in him. God graūt  
vs all to dwell in him. Amen.

Grace after diner.

**T**he God of peace and loue,  
bouchesafe alway to dwell  
with vs. And thou lozde haue  
mercy vpon vs.

Glozy, honour, and praisse be  
to the D God, whiche hast fed  
vs from our tēdre age, & geuest  
sustinaunce to euery lyuyng  
thyng: replenishe oure heartes  
with ioy & gladnes, that we al-  
way hauyng sufficient, may be  
riche and plentifull in all good  
wozkes,

**Graces.**

workes, through our lordc Iesu  
Christ. Amen.

Lorde haue mercy vpon vs.  
Christ haue mercy vpon vs.  
Lorde haue mercy vpon vs.

Our father whiche art. &c.  
And let vs not be led into temp-  
tation.

But deliuer vs from euil.

Lorde heare my praiser.  
And let my cry come to the.

From the fyery dartes of the  
deuyll, bothe in weale and wo,  
our sauour Christ be our defēce  
bukcler & shelde. Amen.

God saue the churche, our  
kyng & realme, & God haue mer-  
cy vpo all christen solles. Amen.

**Grace before supper.**

**O** Lorde Iesu christ, without  
whome nothpyng is swete  
noz

Graces.

noꝝ sauery, we besceche the to  
blesse vs and our supper, & with  
thy blessed pꝛesence to chere our  
heartes, that in all our meates  
and dꝛinkes, we may taste & sa-  
uour of the, to thy honoure and  
gloꝝy. Amen.

Grace after supper.

**B**lessed is God in all his  
gyftes.

And holy in all his woꝝkes.

Our helpe is in the name of  
the Loꝝde, who hath made both  
heauen and yearth.

Blessed be the name of oure  
Loꝝde.

From hensfoꝝth woꝝlde with-  
ende.

**M**ost mighty loꝝde & mer-  
cyfull father, we yelde the  
heartly



Graces.

heartly thanks for our bodely  
sustenance, requirynge also most  
intirely thy gracious goodnes,  
so to fede vs with the foode of  
thy heauely grace, that we may  
worthely gloryfy thi holy name  
in this lyfe, and after be parta-  
kers of the life euerlastyng,  
thorough our lord Iesu  
Christ. Amen.

God saue the churche, our kyng  
and realme, and God haue  
mercy vpon all christen  
folles. Amen.



The Matens.



L O R D E  
opē thou my lip-  
pes.

And my mouth  
shall shewe thy  
praise.

O God, to helpe me make  
good spede.

Lozde make haste to succour  
me.

Glozy to the father, & to the  
sonne, and to the holy gost.

As it was in the begynnyng,  
and is now, and euer shall be  
wozrde without ende. Amen.

**H**Ayle Mari full of grace,  
the lozde is with the, bles-  
sed art thou amonges women,  
and blessed is the fruite of thy  
wombe, Amen.

A. i.

Venite



The Matyns.

Venite exaltemus. Psalm. xciii.

A long styring to the praise  
of God.

**C**ome & let vs reioyce vnto  
the Lorde, let vs ioyfully  
syng to God our sauoure, let  
vs come befoze his face with  
cōfession & thanks gpyng, &  
syng we ioyfully vnto hym in  
Psalmes.

For God is a great lord, and  
a great kyng ouer all Goddes,  
which doth not forsake his pro-  
ple, in whose power are all the  
coastes of the yearth, & he behol-  
deth the toppes of the moun-  
taynes.

The sea is his, for he hath  
made it, and his handes haue  
fascioned the yearth also: come  
therfoze & let vs worshyp and  
fall

**The Matyns.**

fall doune befoze God, let vs  
wepe befoze the lord who hath  
made vs, for he is our lord god  
and we are his people and the  
shepe of his pasture.

To day if ye heare his voyce  
se that ye harden not your har-  
tes as in the bitter murmuring  
in the tyme of temptacyon in  
wyldernes, where your fathers  
tempted me, proued me, & sawe  
my workes.

Forty yeres was I greued  
with this generation, & I saide  
euer, they erre in their hertes,  
they haue not knowen my way-  
es, to whome I sware in my an-  
gre that they shoulde not entre  
into my rest.

**C**haile Mari ful of grace. &c.  
Glozy to the father. &c.

A. ii.

32

The Matyns.

As it was in the begynnyng  
Ec. Amen.

The hymne. Jam lucis orto sydere.

**N**ow the chereful day doth  
spryng.

Unto God, pray we and syng,  
That in all workes of the day,  
He preserue and kepe vs ay.

That our tounge, he may re-  
frayne,  
From all stryfe and wordes  
bayne,  
Kepe our eyes in couerture,  
From all yll and bayne plea-  
sure.

That our hartes be boyded  
quyte,  
From phansy & fond delight  
Thyn



The Matyns.

Thinne dyet, of drinke & meat  
Of the fleshe to coole the heat.

That when the day hence  
doth wend,  
And the course, the night doth  
send,  
By forbearing worldly thyng  
Gloꝝy to God we may syng.

Amen.

Dñe dominus noster. Psalm. viii.

Of the praise, and honour, and  
gloꝝy of Christ.

O Lorde, which art our lord  
howe maruelous is thy  
name ouer all the yearth.

For thy magnificēce is exal  
ted aboue the heauens.

Thou hast aduaunced thy  
praise by the mouthes of infan  
tes and suckyng babes in di

A.iii.

spite

**The Matyns.**

**S**pite of thyne ennemies, for to  
confound the aduersari and re-  
uenger.

**F**or I shall beholde the hea-  
uens whiche are the worke of  
thy fyngers, the moone and the  
sterres whiche thou hast ordey-  
ned.

**W**hat is man that thou art  
so myndefull of hym: or what  
is the sonne of man, that thou  
so regardest hym?

**T**hou hast made hym not  
moche inferioꝝ to Angelles,  
thou hast crouned hym with  
gloꝝy & honour, and hast made  
hym loꝝde vpon the workes of  
thyne handes.

**T**hou hast put al thynges in  
subiection vnder his fete: all  
maner of shepe & oxē, yea moꝝe  
ouer

The Matyns.

ouer the cattel of the feldc, foules of the ayer and fishes of the sea, which walke in the pathes of the sea.

O lordc, which art our lordc, how meruelous is thy name ouer all the yearth.

Glozy to the father. &c.  
As it was in the begyn. &c.

Tell enarrant. Psalm. cxlvi.

Of the glozy of God, which is shewed by his creatures, and of his holy and immaculate lawe.

The heauens declare the glozy of God, and the firmament sheweth his handy workes.

Day vnto day, vttereth out speche, and nyght vnto night, openeth knowledge.

There be neither speches nor

A.iii.

land



**The Matyns.**

languages, but that the voices  
of them be heard.

Their soude hath gone furth  
into all landes, and their woꝝ-  
des throughe the costes of the  
rounde yearth.

He hath pight his paulion  
in the Sonne, and he is lyke a  
bydegrome comynge out of  
his chaumber.

He shall reioyce as a gyaunt  
to run his course, his progresse  
is fro the highe heauen.

And his course is vnto the  
farthest part therof, neither is  
there anye that can hyde hym  
from his heate.

The law of the lord is pure,  
conuertynge folles: the testimo-  
nie of the lord is faithfull, ge-  
uyng wysedome to the simple.

**The**

## The Matyns.

The cōmaundemētes of the  
loꝛde be right, comfoꝛtyng the  
heartes, the loꝛdes pꝛecepte is  
pure, gyuyng lyght to the eyes.

The feare of the loꝛde is ho-  
ly, euermore contynuyng, the  
iudgementes of the loꝛde are  
true, & altogether righteous.

They are to be desired aboue  
golde and pꝛecious stones, and  
more swete then hony and the  
hony combe.

Merely, thy seruaunt obser-  
ueth them, in keepyng them is  
great rewarde.

Who can compꝛise his faul-  
tes: purdge me from my secretes  
synnes, and from straungers  
saue thy seruaunt.

If they haue not the maystry  
of me, then shall I be cleane, &  
shall

**The Matyns.**

**Shalbe purged from the greatest synne.**

**And the wordes of my mouth shall be pleasaunt, and the meditation of myne harte acceptable in thy sight alway.**

**O lord, thou art my helper and my redemer.**

**Gloxy to the father, and to the sonne. &c.**

**As it was in the beginnyng &c. Amen.**

**Qui est terra. Psalm. xlii.**

**Of the innocency of them that shal go to heauen, and of the resurrection of Christ.**

**The yearth is the lordes, & the plenty therof, the round worlde & all that dwell therein. For he hath founded it vpon the**



**The Matyns.**

the sees, and hath stayed it vpon  
the fluddes.

Who shall ascende into the  
hill of the lord: or who shall  
stande in his holy place:

He that is innocent of his  
handes and hath a cleane hert,  
whiche hath not taken his soul  
in vaine, nor hath sworne to de-  
ceiue his neighbour.

He shall receiue blessing of  
the lord, and mercy of God his  
sauoure.

This is the generation of  
them þe seke hyu, of them that  
seke þe face of the god of Jacob.

Ye prynces open your ga-  
tes, and ye eternall gates, open  
your selues, and the kyng of  
eternal glory shal entre in.

Who is this same kyng of  
glory

The Matyns.

glozy: the lord of powers, he  
is the kyng of glozy.

Glozy to the father. &c.

As it was in the begyn. &c. Amen

The antheme.

**C**hryst is of power, euer per-  
fitely to saue them þe come  
vnto God by hym: & he lyueth  
euer to make intercessiō for vs.

**O**ur father whiche arte  
in heauen. &c.

And let vs not be led into tēp-  
tation.

But deliuer vs from euill.

The blessing.

**T**he euerlastyng father  
blesse vs with his blessing euer  
lastyng. Amen.

The

Matyns.

The blessinge.

God the sone of God: bou-  
chesafe to blesse and succour  
vs. Amen,

Seconde lesson. Luke. i.

THE Angell Gabryell;  
was sent fro God, into a Ci-  
tie of Galile named Naza-  
reth to a byrgyn which was  
ensured to a man whose na-  
me was Joseph, of the house  
of Dauid, and the byrgyns  
name was Mary, And whē  
the angell came vnto her, he  
said: Hail full of grace, the  
lorde is with thee blessed art  
thou amonge women. And  
when the byrgyn hearynge  
these wordes was troubled



## Marys.

with them, and mused with  
her self what maner of salu-  
tacyō it should be, the angel  
sayd to her : Feare not Ma-  
rye, bee not abashed for thou  
hast founde fauour in the sy-  
ght of God: lo, thou shalt cō-  
ceyue in thy wombe & shalt  
bryng forth a sōne, and thou  
shalt cal his name Jesus: he  
shalbe greate and shalbe cal-  
led the sōne of the hyghest, &  
the Lorde. God shall geue  
vnto hym the seate of Da-  
uid his father, and he shall  
reygne ouer the house of Ja-  
cob for euer, & his kyngdome  
shall haue no ende.

Thus sayth the lorde, turne

Matyns.

vnto me & ye shalbe saued.

The blessinge.

The grace of the holi goost  
illumyne vs in hart and bo-  
dy, Amen.

Thyde lesson. Luke. i.

Then said Mary to the au-  
gell, howe may this be done:  
for I haue not knowlege of  
man, And the aūgel answe-  
ryng sayd vnto her: The ho-  
ly goost shal come from abo-  
ue into the: and the power of  
the hyghest shal ouer sha-  
dowe the: and therfore that  
holv one that shal be borne  
of the shalbe called the sōne  
of God, & loo, thy cosyn Ely-  
sabeth hath also conceyued,

Matyns.

a sonne in her olde age and  
this is the syxt moneth sens  
she conceyued whiche was  
called the baren woman, for  
there is nothyng impossyble  
to God. To this Mary an-  
swered, Lo, I am the hand-  
mayde of the lord, be it done  
to me as thou hast spoken.  
Thus saith the lord: turne  
vnto me, & ye shalbe saued.

**T**he prayse of God the father,  
the sonne and the  
holy ghoſte.

*Te Deum laudamus,*

**W**E prayse the O god, we  
knowelege thee, to be the  
Lorde. All the earth doeth  
woſhypp the: the father ever-  
laſting. To the al angels



## Matyns.

Godlynes, and the spyryte of  
the fcare of the Lorde shall  
replenyshe him. He shall not  
geue sentence by the syght of  
the yes, neyther reprove by  
heare saye, but he shall iudge  
the poore people by iustyce, &  
in equitye shall he reprove,  
for the meke people of the ye-  
arth. He shall smyte the e. th  
with the rodde of his mouth  
and with the spyryte of his  
lyppes shall he kille the vn-  
godly. Ryghteousnes shall  
bee the gyrdle of his loynes:  
and saythfulnesse the bucket  
of his reynes. Thus sayeth  
the Lorde, turne vnto me, &  
ye shall be saued.

Matyns.

restyon for vs. Oure father  
whiche art in heuen. &c.

And let vs not be led into  
temptacion.

But delyuer vs fro euell. A.

The blessinge.

The everlastynge father  
blesse vs with his blessinge  
everlastynge. Amen.

Fyrst lesson, Esaie. xi.

**A** Rod shal come forth  
of the stocke of Jesse  
and a blossome shall flourish  
out of his roote. The spyrite  
of the Lorde shall rest vpon  
hym, the spyrite of wysdome  
and vnderstandyng, the spy-  
ryt of counsaile and strength  
the spirite of knowlege and

The Matyns.

impossible to God. To this  
Mari answered, lo, I am the  
handmayde of our lord, be it  
done vnto me as thou hast spo-  
ken. Thus saith the lord: turne  
vnto me, and ye shalbe saued.

Te deum laudamus.

The praise of God, the father, the  
sonne, and the holy gost.



We praise the God,  
we knowledge the  
to be the lord.

All the yearth  
doth worshyp the,  
the father cuerlastyng.

To the all Aungelles crye  
aloude, the heauens and all po-  
wers therin.

To the Cherubin and Se-  
raphin continually do cry.

B.i.

Holy



**The Matyns.**

**Holy. Holy. Holy. lord God  
of Sabaoth.**

**Heauē and yearth, are full of  
the maiestie of thy glozy.**

**The glorious cumpany of  
Apostles, praise the.**

**The goodly felowship of the  
Prophetes praise the.**

**The noble armye of Mar-  
tyres, praise the.**

**The holy church, throughout  
al þe world doth knowledge the.**

**The father of an infinite ma-  
iestie.**

**Thy honorable, true, & onely  
sonne.**

**Also þe holy gost the cōforter,**

**Thou art the king of glory**

**○ Christ.**

**Thou art the euerlastyng  
sonne of the father.**

**when**

**The Matyns.**

Whē thou tokest vpon ꝑ to de-  
liuer man, thou diddest not ab-  
horre the virgins wombe.

When thou haddest ouercome  
the sharpenes of death, ꝑ didest  
open the kingdome of heauen  
to all beleuers.

Thou syttest on the ryght  
hande of God in the glory of  
the father.

We beleue ꝑ thou shalt come  
to be our iudge.

We therfore pray the, help thy  
seruantes, whō thou hast rede-  
med with thy precious blood.

Make them to be nōbzēd with  
thy saintes i glory euerlasting.

O lordē, saue thy people and  
blesse thyne heritage.

Gouerne them, and lift them  
vp for euer.

B. ii.

Day

**The Matyns.**

**D**ay by day, we magnifie the.  
And we worshyp thy name,  
euer worlde without end.

**V**ouchesafe O Lord, to kepe  
vs this day without synne.

O lord, haue mercy vpo vs,  
haue mercy vpon vs.

O lord, let thy mercy lighte  
vpon vs, as our trust is in the.

O lord, in y haue I trusted,  
let me neuer be confounded.

**The versicle.**

**P**ray for vs holy mother of  
God.

**The answer.**

**T**hat we be made worthy  
to attayne the promi-  
ses of Christ.

**D**



The Laudes.



G O D, T O  
helpe me, make  
good speede.

Lozde, make  
hast to succoure  
me.

Glozy to the father, and to þe  
sonne. &c.

As it was in the beginnyng  
&c. Amen.

*Deus misereatur nri. &c. Psalm. lxxvi.*

A prayer for the fauour and know-  
ledge of God, and that his praise  
may be spred thoroughout  
all the worlde.

G O D haue mercy vpon vs,  
And be good vnto vs, he  
shew vs his bryght couテナunce  
and haue mercy vpon vs.

That we may know thy way  
B. tit. in

**The Laudes?**

In yearth, and thy sauyng helth  
among all nations.

Let the people magnifie the  
O God, let all the people mag-  
nifie the.

Let the people be glad and  
ioyful, because thou rulest the  
people with equitie, also doest  
ordre the nations in yearth.

Let the people magnify the,  
O God, let all the people mag-  
nifie the, y<sup>e</sup> yearth hath brought  
furth her fruitc.

God our God blesse vs, god  
blesse vs, & all the costes of the  
yearth feare him.

Glozy be to the father, and  
to the sonne, and to the holy  
gost.

As it was in the beginnyng,  
and is now, and ever shalbe  
wozde

The Laudes.

woꝛlde without end. Amen.

Benedicite omnia opera. Daniel. iiii.

**T**he song of þ thre children, whers  
with they praised God, walking  
in the fire.

**P**raise ye the lord, all þ woꝛ-  
kes of the lord, praise and  
exalt him foꝛ euer.

The Aungelles of the lord,  
praise ye the lord, ye heauens  
praise the lord.

Ye waters, al that are aboue  
heauen, praise the lord: all the  
powers of the lord, praise ye the  
lord.

The son and mone, praise  
ye the lord, sterres of the fyꝛ-  
mainent praise ye the lord.

The rayne, and the dewe,  
V. iiii. praise



**The Laudes.**

**p**raise ye the lord, all the wyndes of God praise ye the lord.

**S**per and heate, praise ye the lord, wynter and sommer, praise ye the lord.

**D**ewes, and hoare frostes, praise ye the lord, frost & colde, praise ye the lord.

**I**se and snowe, praise ye the lord, nightes and dayes, praise ye the lord.

**L**ight and darkenes, praise ye the lord, lightenyng & cloudes, praise ye the lord.

**T**he yearth, praise the lord: laude and exalt him for euer.

**M**ountaynes and hylles, praise ye the lord, al that spryngeth vpon the yearth, praise ye the lord.

**Y**e Welles and sprynges,  
praise

**The laudes.**

**praise ye the lord, seas & foud-  
des, praise ye the lord.**

**Great fishes & all that moue  
in the waters, praise ye the lord,  
all birdes of the ayer, praise ye  
the lord.**

**All beastes and cattell, praise  
ye the lord, ye chyliden of men  
praise the lord.**

**Let Israell praise the lord,  
laude hym, and exalt hym for e-  
uermore.**

**Ye priestes of y lord, praise  
the lord, ye seruautes of the  
lord, praise the lord.**

**Ye spirites and soules of  
rightwise men, praise the lord,  
ye holy and meke in hert, praise  
the lord.**

**Anania, Azaria, Misael,  
praise ye the lord, laude and  
exalte**

## The Laudes.

exalt hym foꝛ euermoꝛe.

Blesse we the father, the son,  
and the holy gost: pꝛaise we him  
and exalt hym foꝛ euermoꝛe.

Blessed art thou loꝛde in the  
firmament of heauen: thou art  
pꝛaise woꝛthie, gloꝛyous, and  
exalted, woꝛlde without end.

*Laudate dominũ de celis. Psal. cxlviii.*

**C**all creatures are prouoked to the  
pꝛaise of God.

**P**raise the loꝛde, ye that be in  
the heauens, pꝛaise ye him in  
the high places.

Praise ye hym all his Aun-  
gelles, all his powers prayse ye  
him.

Praise ye him sonne and  
moone, all sterres and lyght  
pꝛaise



**The Laudes.**

**praysē ye hyin.**

**O heauens of heauē, praise  
ye hyin, and the waters aboue  
heauen, prayse the name of the  
loꝝde.**

**For by his woꝝde all thyn-  
ges were made, by his cōmaū  
demēt al thyngeſ were created.**

**He hath stabliſhed them  
euerlaſtyngly: he hath ſet a law  
that ſhall not paſſe.**

**Praise the loꝝde ye that be of  
the yearth, dragons and all the  
depe places.**

**Fyer, hayle, ſnowe, yſe, ſtoꝝ-  
mes of wyndes, that do his cō-  
maundement,**

**Mountaynes, and all lytle  
hilles, trees bearyng fruite and  
all Cedꝝes,**

**Beſtes and all maner of cat-  
tell,**

### The Laudes.

tell, serpentes and all fethered  
foules,

Kynges of the yearth and  
all people, princes and all iud-  
ges of the yearth,

Youth, and virgyns, olde,  
and yong, let them praise the  
name of the lord: for the name  
of him onely is exalted.

The praise of hym is aboue  
heauen and yearth, and he hath  
exalted y<sup>e</sup> might of his people.

He be praised in al his sain-  
tes, the sonnes of Israel, y<sup>e</sup> peo-  
ple appochoyng vnto him.

### The anthem.

**O** Wonderfull exchaunge,  
the creatour of mākinde,  
takynge vpō him a liuyng body  
hath not disdayned to be borne  
of

The Laudes.

of a virgin, and he beyng made  
man, without seede of man, hath  
graunted vnto vs his godhed.

The Chapitre. Maria virgo semper .sc.

**V**irgin Mari, reioyce al-  
way, whiche haste borne  
Christ the maker of heauen and  
pearth: For out of thy wombe  
thou hast brought furth the sa-  
uiour of the worlde. Thankes  
be to God.

The hymne. Ales diei nūcius.

**T**he birde, of day messinger,  
Croweth & sheweth, that  
light is nere:

Christ the styrer of the herte,  
Woulde we shoulde to lyfe cō-  
uerter,

Upon



The Laudes.

Upon Iesus let vs cry,  
Weeping, praiſyng, ſobzely,  
Deuout praiſer, meynt with  
wepe,  
Suffreth not the heart to ſleepe.

Chriſt ſhake of, our heuyn  
ſleepe,  
Broke the bondes, of night ſo  
depe,  
Our olde ſynnes, clenſe and  
ſkourc,  
Life and grace into vs powre.

The ſong of zacharie. Benedictus. Luc. ii,

¶ Thanks geuyng for the pera  
formaunce of Gods  
promyſe.

Bleſſed be the lord God of  
Iſraell, for he hath viſited  
and redeemed his people,

And

**The Laudes.**

**And hath lifted vp the horne  
of saluacion to vs, in the house  
of his seruaunt Dauid.**

**As he spake by the mouth  
of his holy Prophetes, whiche  
hath been syns the worlde be-  
gan.**

**That we shoulde be saued  
from our enemies, and from  
the handes, of all that hate  
vs.**

**To perfourme the mercy  
promysed to our fathers, and  
to remembze, his holy coue-  
naunt.**

**To perfourme the othe whi-  
che he sware to our father A-  
braham, that he woulde geue  
vs.**

**That we beyng delyuered  
out of þ̃ hādes of our enemies,  
might**

**The Laudes.**

might serue him without feare!

In holynes and righteous-  
nes before hym, all the dayes of  
our life.

And thou childe, shalt be  
called the Prophet of the high-  
est, for thou shalt go before the  
face of the lord, to prepare his  
wayes.

To geue knowledge of sal-  
uation vnto his people, for the  
remission of their synnes.

Through the tender mer-  
cy of our God, wherby the day  
spryng from an high hath visi-  
ted vs.

To geue light to them that  
lyt in darkenes and in the sha-  
dow of death, and to guide our  
fete into the way of peace.

Glozy to the father. &c.

**As**



The Collectes.

As it was in the begyn-  
nyng. &c. Amen.

The anthem.

**B**lessed be they, that heare þe  
wordc of God, and kepe the  
same.

The verse.

**O** lord shew thy mercy vnto  
vs.

The answer.

And gyue to vs thy saluation.

Let vs pray.

**G**raunt we beseeche the lord  
God, that thy seruauntes  
may enioye contynuall helth of  
bode and soule. And that (the  
gracious virgin Mari pray-  
yng for vs) we may be deliuered  
from this present heuynes, and  
haue the fruition of eternall

C. t.

glad.

The Collectes.  
gladnes. Thorough Christ our  
lorde. Amen.

Of the holy gost.

**C**ome holy spirit of god, in-  
spire the heartes of them that  
beleue in the, & kyndle in them  
the fire of thy loue.

Let vs pray.

**O** God, whiche by the infor-  
mation of the holy gost,  
hast instructed y<sup>e</sup> heartes of thy  
faithfull, graunt vs in y<sup>e</sup> same  
spirit to haue right vnderstan-  
ding, and euermore to reioyce  
in his holy consolation. Tho-  
rough Christ our lorde. Amen.

**Of**

The Collectes.

Of the holy Trinite.

**D**elyuer vs, saue vs, iustify vs, O blessed Trinite.

Let vs pray.

**A**lmightie, and euerlasting God, whiche hast graunted to vs thy seruauntes by confession of the true faith, for to acknowledge the glory of the eternall Trinite, and to honour the, one God in thy almighty maiestie: we beseeche the that thorough steadfastnes in the same faith, we may be alway defended from al aduersitie, whiche lyuest & reig-  
one God, world with-  
ende, Amen.

C.ii.

Of



The Collectes.

Of the crosse of Christ.

**W**e oughte to glory in the  
crosse of our lord Jesus Christ.

Let vs pray.

**O** God, whiche hast ascended  
thy most holy Crosse, and  
hast geuen light to the darke-  
nesse of the worlde, vouchesafe  
to illumine, visit, and cōforte  
both our hartes and bodyes,  
which lyest and reignest God,  
worlde without end. Amen.

Of the holy Apostles.

Ye be they that haue lefte  
all thinges and haue folowed  
me, ye shal receyue an hundreth  
folde, and haue the possession of  
euerlastyng lyfe.

Let

The Collectes.

Let vs pray.

**A**lmighty God, regarde  
our infirmitie, and for þe  
burden of our iniquitie op-  
presseth vs: Graunt that by þe  
prayer of thy glorious Apo-  
stles, we may haue reliefe and  
strength to folow the confession  
of their faith. Through Christ  
our lord, Amen.

Of the holy Martyres.

The solles of sayntes reioyse  
in heauen, which haue folowed  
the steppes of Christ, & because  
they haue shed their blood for  
his loue, therefore shall they  
reigne with Christ for euer.

Let vs pray.

**G**raunt to vs almighty  
God, that we whiche know  
C.iii. that

The Collectes.

Of the crosse of Christ.

**W**e oughte to glozy in the  
crosse of our lord Iesus Christ.

Let vs pray.

**O** God, whiche hast ascēded  
thy most holy Crosse, and  
hast geuen light to the darke-  
nesse of the worlde, vouchesafe  
to illumine, visit, and cōforte  
both our hartes and bodyes,  
which lyuest and reignest God,  
worlde without end. Amen.

Of the holy Apostles.

Ye be they that haue lefte  
all thinges and haue folowed  
me, ye shal receyue an hundred  
folde, and haue the possession of  
euerlastyng lyfe.

Let



The Collectes.

Let vs pray.

**A**lmighty God, regarde  
our infirmitie, and for þe  
burden of our iniquitie op-  
presseth vs: Graunt that by þe  
prayer of thy glorious Apo-  
stles, we may haue reliefe and  
strength to folow the confession  
of their faith. Through Christ  
our lord, Amen.

Of the holy Martyres.

The solles of sayntes reioyse  
in heauen, which haue folowed  
the steppes of Christ, & because  
they haue shed their blood for  
his loue, therefore shall they  
reigne with Christ for euer.

Let vs pray.

**G**raunt to vs almighty  
God, that we whiche know  
C.iii. that

The Collectes.

that thy glorious Martires,  
were strong in cōfession of thy  
faith, may haue the ioy of their  
felowship in cuerlasting glad-  
nes. Thorough Christ our  
lozde. Amen.

For peace.

**O** Lozde sende vs peace in our  
dayes, for there is none other  
that fighteth for vs, but onely thou  
O lozde God.

Let vs pray.

**O** God, from whome all ho-  
ly desires, all good coun-  
selles, and all iust woꝝkes do  
procede, geue vnto thy seruā-  
tes that same peace, whiche the  
worlde cannot geue, that our  
heartes being obedient to thy  
cōmaun

The Collectes.

cōmaundemētes, and the feare  
of our enemies takē away, our  
time may be peaceable by thy  
protectiō. Through Christ our  
lorde. Amen.

A prayer of the passion

**C**hrist suffred for vs, leuīng  
vs example that we shuld  
folow his steppes, who did no  
synne, neither was there any  
guile founde in his mouth.

The versicle.

**W**e worship y Christ, with  
praise and benediction.

The answere.

For thou hast redemed the  
worlde from endles affliction.

C.iiii.

Let



The Collectes.

Let vs pray.

**I**orde Jesu Christ, sonne  
of the lyuyng God, set  
thy holy passion, crosse & death,  
betwene thy iudgement & our  
solles, both now & at the houre  
of death. And mozcouer, vouch-  
safe to graunt vnto the liuyng,  
mercy and grace, to the dead,  
pardon & rest, to thy holy chur-  
che, peace and concorde, and to  
vs wretched synners lyfe & ioye  
euerlastyng: whiche lyuest and  
reignest God with the father &  
the holy gost worlde without  
ende. Amen.

The glorious passion of our  
Lorde Jesu Christ, delyuer vs  
from sorofull heuynes, and  
bryng vs to the ioyes of para-  
dise. Amen.

The

## The prime.



G O D, T O  
helpe me , make  
good spede.

Loꝝd make hast  
to succour me.

Gloꝝy to the father , and to ꝑ  
some, and to the holy gost.

As it was in the begyn. &c.

## The hymne.

**F**lowe of thy fathers light,  
Light of light , & day most  
bryght,

Chꝛist that chasest away night,  
Ayde vs foꝝ to pray aright.

Dꝛyue out darkenes, from our  
myndes,

Dꝛyue away the flocke of syn-  
des,

Dꝛousynes, take frō our eyes,  
That

The Hyme.

That frō flouth we may arise,

Christ vouchsafe, mercy to  
geue,

To vs all that do belcue,

Let it profit vs that pray,

All that we, do syng or say,

Amen.

*Confitemini dño quoniam. Psal. cxviii.*

All men are prouoked to magnify  
and praise the Lorde God.

**P**raise the Lorde, for he is  
good, for his mercy is euer-  
lastyng.

Let Israell say now that he  
is good, for his mercy is euer-  
lastyng.

Let the house of Aaron saye  
now, that his mercy is euerla-  
styng.

Let



The Psalme.

Let all that feare the lord  
say now, that his mercy is euer=  
lastyng.

In my trouble I called vpon  
the Lord, and the Lord hath  
harde me at large.

The lord is my helper, I  
will not feare what man doth  
to me.

The Lord is my helper,  
and I shall dispyse myne ene=  
myes.

Better it is to trust in the  
Lord, then to trust in man.

Better it is to trust in the  
Lord, then to trust in Dyn=  
ces.

All nations haue compas=  
sed me, yet in the lordes name  
haue I vanquished them.

They lyng in wayte haue  
closed

The Prime.

closed me in, yet in the Lordes  
name haue I vāquished them.

They haue swarmed about  
me like bees, & they haue burnt  
me as fire among thornes: yet  
in the lordes name haue I vā-  
quished them.

I was thrust at with violēce  
redy to fall, & the lord succou-  
red me.

My strength and praise is  
the lord, & he is made my salua-  
tion.

The voyce of reioisying and  
of helth, is in the tabernacles of  
the iust.

The lordes right hand hath  
wrought the strēgth, the lordes  
right hand hath exalted me: the  
lordes right hād hath wrought  
the strength.

The Psalme.

I shall not dye, but I shall  
lyue, and I shall shew the wor-  
kes of the lord.

The lord hath chastened and  
chastened me, & hath not put me  
to death.

Open me the gates of right-  
ousnes, and I entering therby  
shall praise the lord, this is the  
lordes gate, the righteous shal  
entre therby.

I will praise the Lord (be-  
cause thou hast hearde me) and  
thou art become my saluation.

The stone whiche þe builders  
cast away, is made the hedstone  
of the corner.

This is done by the lord, and  
it is meruelous in our eyes.

This is the day whiche the  
lord made, let vs reioyce and  
be



The Prime.

be mery therin.

O lord, saue thou me, o lord  
make me prosper, blessed is he  
that cometh in y<sup>e</sup> lordes name.

We haue blessed you, that  
be of the lordes house: God is  
the lord, & he hath geuen light  
vnto vs.

Appoint ye a solemne holpe  
day, decked with bowes to the  
corner of the aulter.

Thou art my God, & I shall  
rende thanks to the: thou art  
my God, & I shall exalt the.

I shall praise the O lord,  
for thou hast hearde me, & art  
become my saluation.

Praise the lord, for he is  
good, for his mercy is euerla-  
styng.

Glozy to the father. &c.

The Prime.

As it was in the begin. &c.  
Amen.

The anthem.

**B**lessed are the poore in spi-  
rit, for theirs is the king-  
dome of heauen: Blessed are  
they that mourne, for they shal  
receiue comforte.

The versicle.

**L**orde here my prayer.

The answer.

And let my cry come to the.

Let vs pray.

**L**orde Iesu Christ most  
poore & milde of spirit,  
which diddest mourne & lamenet  
for our sinnes, and infidelytie.  
Graunt vs lykewyse to be  
poore and mylde of spiryte,  
and

The þ:me.

and so to wepe & wayle for oue  
offences, that we may be partea  
ners of thy heauely kingdome:  
whiche liuest and reignest God  
wozld without end. Amen.

The thirde houre.



GOD, TO  
helpe me, make  
good speche.

Lord make haste  
to succour me,

Glozy to the father, and to  
the sonne, and to the holy gost.  
As it was in the begyn. &c.

The hymne.

Mightye ruler, God moost  
true,  
Whiche doest all in ordye due,  
Ame



The Psalme.

Morne with light illumyning,  
Noonetide with heate garni-  
shing.

Quenche the flames of our  
debate,  
Foule & noysome heate abate,  
Graūt vnto our body health,  
To our hartes true peace and  
wealthe.

Let tong & harte, strength &  
sense,  
Cōmende thy magnificense:  
Let thy spirite of charite.  
Styre vs all to worshyp the:  
Amen.

Ad dominū cū tribularet. Psal. cxix.

A prayer to be deliuered from the  
vanitie of the worlde.

I Cried vnto the Lorde when  
I was in trouble, & he hath  
D.i. harde

The thirde houre.

hearde me.

O lord, deliuer my soule  
from liyng lippes, and a deccit-  
full tong.

What may be geuen the, or  
what may be put to the, against  
a deccitfull tong.

It is like sharpe arrowes of  
the mighty man, and hote bur-  
ning coles.

Woe is me that my restyng  
place is prolōged, I haue dwel-  
led with the inhabitauntes of  
Cedar: my soule hath bene lōg  
in exile.

I was at peace with them  
that hated peace, when I spake  
vnto them, they assaulted me  
without cause.

Glozy to the father, and to  
the sonne, and to the holy gost.

As

The thirde houre.

As it was in the beginnyng  
et. Amen.

The antheme.

**B**lessed are y meke, for they  
shall inherite the yearth:  
Blessed are they whiche suffre  
hunger & thirst for righteous-  
nes, for they shalbe satisfied.

The versicle.

**L**orde here my prayer.

The answer.

And let my cry come to the.

Let vs pray.

**L**orde Jesu Christe,  
whose whole life was  
nothyng but humilitie and  
mekenes, who onely art our ve-  
ry righteousness: Graunt vs  
D.ii. to



The sixth houre.

to serue and honour the, with  
humble and meke harte, and in  
all our life and conuersation to  
desire to be occupped in þ̄ woꝝ-  
kes of righteousnes, whiche li-  
uest and reigest. &c. Amen.

The sixth houre.



G O D, T O  
helpe me, make  
good speede.

Loꝝde, make  
hast to succoure  
me.

Gloꝝy to the father, and to  
the sonne, and to the holy gost.

As it was in the beginning,  
and is now, and euer shal be  
woꝝlde without ende. Amen.

The

The sixth houre.

The hymne.

**O** Creatour moost benigne,  
To vs alway be lokyng,  
Raife vs frō all noysome slepe,  
Wherin we be drouned depe.

Christ of thy mercyfulnes,  
Pardon all our synfulnes,  
The to praise and magnifie,  
Of night we leaue þe slogardie.

Of the syn þe we haue done,  
We make our confession.  
Weeping we do pray to the,  
Pardon our iniquite, Amen.

*Ad te leuaui oculos meos. Psal. xxi.*

**A** prayer to be deliuered from the  
skornes of the wicked.

**I** haue lyst vp myne eyes to  
the, which dwellest in heaue.  
D.iii. Beholde,

**The sixt houre.**

**Beholde, euen like as þ eyes  
of the seruañtes waite at their  
maisters handes :**

**As the eyes of the handmaid  
be vpon her maistresse : euen  
so be our eyes vpon our Lorde  
God, vntill he haue mercy on  
vs.**

**Haue mercy on vs O lord,  
haue mercy on vs, for we be  
had in muche contempt.**

**For our soule is very ful, be-  
ing skorned of the rich, and di-  
spised of the proude.**

**Glozy to the father, and to  
the sonne, and to the holy gost.**

**As it was in the beginnyng  
and is now, and euer shalbe  
worlde without ende.**

**Amen.**

**The**



The first houre.

The anthem.

**B**lessed are the merciful, for  
they shall get mercy. Bless-  
ed are the cleane in heart, for  
they shall se God.

The versicle.

**L**orde here my prayer.

Answer.

And let my cry come to the.

Let vs pray.

**I** Oyd Iesu Christ, whose  
property is to be merci-  
full, whiche arte alwaye pure  
and cleane without spot of syn,  
graunt vs the grace to folowe  
the in mercifulnes towarde  
our neighboures, & alwayes to  
beare a pure heart, and a cleane

D. iiii.

consci-

**The ninth houre.**

conscience towarde the, that we  
may after this life se the in thy  
euerlastyng glozy: whiche ly-  
uest and reignest God worlde  
without ende. Amen.

**The ninth houre.**



**G O D, T O**  
helpe me, make  
good spede.

Lord make hast  
to succour me.

Glozy to the father, and to  
sonne, and to the holy gost.

As it was in the begin. &c.

**The hymne.**

**O** The glozy eternall,  
Blessed hope of men mozt  
tall,

**Christ**

The ninth houre.

Christ the son of God on hye,  
The sonne of Virgin Mari.

Reche thy hande, & we may  
rise,  
And our myndes so exercise,  
That deuoutly, we may syng,  
Praise of God with thankes  
geuyng.

Finally, O Christ, we craue,  
Faith in our heartes set and  
graue,  
That through hope, of lyfe a-  
boue,  
We may flame, with feruent  
loue. Amen.

The quis habitabit. Psal. xliii.

The innocent liuers shal entre in-  
to the euerlasting life.

**I**orde, who shall dwell  
in thy tabernacle : or  
who



The ninth houre.

who shall rest in thy holy hill.

He that entreth without spot  
and worketh righteousness : he  
þ speaketh truth in his heart,  
and hath not vñed deceit in his  
tong.

Noꝝ hath done any euill to  
his neighbour , and hath not  
slandered his neighbour.

He in whose sight the wicked  
man is nothyng regarded , but  
doth honour them that feare  
the loꝝde.

He that sweareth to his  
neighbour and deceyueth hym  
not : he that hath not laide his  
mony to vsury , noꝝ hath not  
receiued rewardes agaynst the  
innocent :

He that doth these thynges,  
shall

The ninth houre.

Shall neuer stagger noꝝ decay.

The anthem.

**B**lessed are the peacema-  
kers, foꝝ they shalbe called  
the childzen of God.

Blessed are they that suffer  
persecution foꝝ ryghteousnes  
sake, foꝝ theirs is the kingdom  
of heauen.

The versicle.

**C**loꝝde here my prayer.

Answer.

And let my cry come to the.

Let vs pray.

**I**N Oꝝd Jesu Christ, which  
madest peace betwene  
God y fathcr and vs miserable  
synners

**The ninth houre.**

**Synners, whiche notwithstanding diddest suffer vniustly, iniuries & persecutions: Graunt vs grace to kepe the peace that thou hast made, and patiently to beare all iniuries and persecutions, that we may be called thy children, and enherite thy heauenly kyngdome: whiche liuest and reigest. &c.  
Amen.**



# The Euenſong.



G O D, T O  
helpe me, make  
good ſpede.

Lord make haſt  
to ſuccour me,

Gloꝝy to the father, and to  
the ſonne, and to the holy goſt.  
As it was in the begyn. &c.

*Laudate pueri. Pſal. cxli*

Here we be ſtyred to praiſe & mag-  
niſie the Lorde.

P Raiſe the lorde, O ye chyl-  
dren, praiſe ye the name of  
the lorde.

Bleſſed be the name of the  
Lorde, from this tyme furth, &  
foꝛ euermoꝛe.

The lordes name be praiſed,  
from the Eaſt, vnto the weſt.  
The

The Quenſong.

The lord is high, aboue all nations, and his gloꝝy aboue the heauens.

who is lyke vnto the Lorde our God, that hath his dwelling on high: and yet humbleth him ſelf to beholde the thinges that are in heuen and yearth.

He raiſeth vp the ſimple out of the duſt, & lyfteth the poore out of the myze.

That he may ſet hym with the princes, euen with the princes of his people.

He maketh the barren woman to kepe houſe, and to be a ioyfull mother of children.

Gloꝝy to the father, and to the ſonne, and to the holy goſt.

As it was in the beginnyng, &c. Amen.

Laudate

## The Euenſonge.

**Laudate nomen Domini. Psal. cxxxiii.**

**G**od is to be praised for his  
merueilous workes, and  
benefites.

**P**raise ye the name of **Y** lord,  
**O** ye seruauntes, praise the  
Lorde.

Ye that stande in the house  
of the lord, in the courtes of the  
house of our God,

**O** praise the lorde, for the  
lorde is gracious, **O** syng prai-  
ses vnto his name, for it is  
louely.

For the Lorde hath chosen  
Jacob vnto hym selfe, and  
Israell for his owne possessi-  
on.

For I know that the lorde is  
great



The Euenſong.

great, and that our lord is a-  
boue all goddes.

The lord hath done al thinges  
that he woulde, in heauen  
and yearth, and in the ſea, and  
in all depe places.

He bringeth furth the clow-  
des from the endes of þ world,  
and turneth the lightnings  
into rayne: he byngeth furth  
the windes out of their places.

He ſinote the fiſt bozne of  
Egipt both of man and beaſt.

He hath ſent tokens & won-  
ders into the middeſt of the,  
lande of Egipt, vpon Pharaon  
and all his ſeruauntes.

He ſinote diuers nations,  
ſeue mighty kynges.

Seon kyng of the Amozites,  
and Og the kyng of Baſan,

all

The Euenſong.

all the kingdomes of Canaan.

And gaue their lande in heritage, in heritage to Iſraell his people.

Thy name O lord, endureth for euer, O lord thy inemoriall is from generation to generation.

For the lord wyll reuenge his people, and be gracious vnto his ſeruauntes.

As for the Idolles of the heathen they are but ſiluer & gold, the worke of mens handes.

They haue mouthes and ſpeake not, they haue eyes and ſee not.

They haue eares and heare not, neither is there any breath in their mouthes.

They that make them, be

E.i. lyke

The Euenſong,

like vnto them, and ſo are all  
they that put their truſt in  
them.

Praiſe the lord, the houſe  
of Iſraell, praiſe the lord, the  
houſe of Aaron.

Praiſe the lord, the houſe of  
Leui, ye that feare the lord,  
praiſe the lord.

Praiſed be the lord of Syō,  
whiche dwelleth at Ieruſalem.

Glozi to the father, and to  
the ſonne, and to the holy goſt.

As it was in the beginnyng,  
and is nowe, and euer ſhalbe,  
worlde without ende. Amen.

Confitebor tibi. *Psal. cxxviii.*

A praiſe and thankes geuyng  
vnto God.

I wil geue thankes to the  
lord, with my whole heart.

Before



**The Euen Song.**

Before thy Angels I wyl  
syng to the : I wyl worshyp to-  
warde thy holy temple, & praise  
thy name.

Because of thy mercy and  
trueth, for thou hast magnified  
thy name aboue all thinges.

Whensoeuer I call vpon the  
heare me, thou shalt indue my  
soule with muche strength.

All the kynges of the yearth,  
praise the o lord, for they haue  
hearde all the wordes of my  
mouth.

And let them sing in þ way-  
es of the lord, for great is the  
glory of the lord.

For though þ lord be high,  
yet hath he respecte vnto the  
lowely, and as for the proude  
he beholdeth them a far of.

**C.ii.**

**Though**

**The Euenſong,**

like vnto them, and ſo are all  
they that put their truſt in  
them.

Praiſe the lord, the houſe  
of Iſraell, praiſe the lord, the  
houſe of Aaron.

Praiſe the lord, the houſe of  
Leui, ye that feare the lord,  
praiſe the lord.

Praiſed be the lord of Syō,  
whiche dwelleth at Ieruſalem.

Glozi to the father, and to  
the ſonne, and to the holy goſt.

As it was in the beginnyng,  
and is now, and euer ſhalbe,  
worlde without ende. Amen.

*Confitebor tibi. Pſal. cxxviii.*

**A** praiſe and thankes geuyng  
vnto God.

**I** wil geue thankes to the  
lord, with my whole heart.

**Before**

### The Euenſong.

Before thy Angels I wyl  
ſyng to the : I wyl worſhype to=  
warde thy holy temple, & praiſe  
thy name.

Because of thy mercy and  
trueth, for thou haſt magnified  
thy name aboue all thinges.

Whenſoeuer I call vpon the  
heare me, thou ſhalt indue my  
ſoule with muche ſtrength.

All the kynges of the yearth,  
praiſe the o lord, for they haue  
hearde all the wordes of my  
mouth.

And let them ſing in þ way=  
es of the lord, for great is the  
glory of the lord.

For though þ lord be high,  
yet hath he respecte vnto the  
lowely, and as for the proude  
he beholdeth them a far of.

C.ii.

Though



The Euenſong.

Though I walke in þe mid-  
deſt of trouble, yet ſhalt thou  
refreſhe me, thou ſhalt ſtretch  
furth thynne hande vpon the fu-  
riousnes of myne enemies, and  
thy right hande ſhall ſaue me.

The lord ſhall make good  
for me, thy mercy o lord endureth  
for euer, diſpiſe not then  
the workes of thine owne han-  
des.

Gloꝝy to the father, and to  
the ſonne, and to the holy goſt.  
As it was in þe beginnyng. &c.  
Amen.

The anthem.

**B**lessed be the name of the  
bloꝝde for euermoꝝe.

The Chapitre.

**Blessed**

The Euenſong.

**B**lessed art thou, o virgin  
Mari, whiche hast borne  
our Lorde the creatour of the  
world, thou hast brought furth  
him that made the, and alwayes  
remaynest a virgin.

The hymne.

**O** Lorde y<sup>e</sup> worldes sauiour,  
Whiche hast p<sup>r</sup>eserued vs  
this day,

This night also be our suc-  
cour,

And saue vs euer we the pray.

Be mercyfull now vnto vs,  
And spare vs, which do pray to  
the,

Our sin forgeue lord gracious  
And our darkenes, inought  
lightened be.

E.iii.

That

**The Euenſong.**

**T**hat ſlepe, our myndes do  
not oppreſſe,

**N**or that our enemy vs begile,  
**N**or that the fleſhe, ful of frail-  
nes,

**O**ur ſoule and body, do defile.

**O** lord, reformer of al thing,  
with heartes deſire, we pray to  
the,

**T**hat after our reſt & ſleepyng,  
we may riſe chaſt, and worſhip  
the. **Amen.**

**The verſicle.**

**B**lessed is Mari, amonges  
all women.

**Answer.**

**A**nd blessed is the fruit of her  
wombe.

**Magnificat**



The Euensong.

Magnificat. Luc. l.

The song of Mari, reioya  
lyng and praisyng the  
goodnes of God.

**M**Y solle doth magnifie  
the lozde,

And my spirit hath reioysed  
in God my sautour.

For he hath regarded the  
lowlynes of his handmayden.

For beholde, fro hence furth  
all generacions shall call me  
blessed.

For he that is mighty, hath  
magnified me, and holy is his  
name.

And his mercy is on them  
that feare hym, thozoughout al  
generacions.

He hath shewed strength with  
his

E.iiii.

**The Euenſong.**

his arme, he hath ſcatered the  
proude in the inagination of  
their heartes.

He hath put downe the mighty  
from their ſeate, and hath ex-  
alted the humble and meke.

He hath fylled the hungry  
with good thinges, and y<sup>e</sup> riche  
he hath ſent empty away.

He remembryng his mercy,  
hath holpen his ſeruaunt Iſ-  
raell, as he promyſed to our fa-  
thers, Abꝛaham and his ſede  
foꝛ euer.

Gloꝛy to the father, and to  
the ſonne, and to the holy goſt.

As it was in the beginnyng  
and is nowe, and euer ſhalbe  
woꝛlde without ende. Amen.

**Antheme.**

**Lo**

The Euenſong.

**I**n all thinges be fulfilled that were ſpoken of the Aungel by the virgin Mari. Thankes be to God.

The verſicle.

Loꝛde heare my prayer.

Answer.

And let my cry come to the.

Let vs pray.

**H**oly Loꝛde, almighty father, euerlaſting god, whiche diddeſt replenish the bleſſed virgin Mari with moost plentiful grace, & ſpiritual giſtes, wherby ſhe praiſed & magnified the: Graunt that thy holy goſt, may with lyke grace & inſpiratiō, kindle our heartes, to ſanctifie thy holy name. Thorough Chriſt our loꝛde. Amen.

Conuert



# The Complin.



ONVERT

vs God our saue  
our.

And turne thy  
wzath away from

vs.

O God, to helpe me make  
good speede.

Lozde, make hast to succour  
me.

Glozi to the father, and to  
the sonne, and to the holy gost.

As it was in the beginnyng,  
and is now, and euer shalbe,  
wozld without ende. Amen.

Uisquero domine. Psal. xii.

A praier against temptacion.

How long wilt thou forget  
me, o lozde, for euer? how  
long wilt thou turne thy face  
from

The Complin.

from me :

How long shal I haue trou-  
blous thoughtes in my solle,  
and heuines in myne heart, day  
by day :

How long shall mine enemy  
be exalted ouer me: behold and  
here me, o lord my God.

Allumine myne eyes, lest I  
sleepe any tyme in death, & that  
myne enemy neuer say, I haue  
preuailed against him.

They that trouble me, wyll  
reioyce if I be cast doune, but  
I haue trusted in thy mercy.

Myne heart shall reioyce in  
thy saluation, I shall syng to  
the lord that geueth me great  
benefites, and I shall praise  
the name of the LORD  
most

The Complin.

most high.

Gloꝝy to the father. &c.

As it was in the beginnyng  
&c. Amen.

Judica me deus, Psal. xlii.

**A** praier to be deliuered from our  
aduersaries, that we may syng the  
praise of God.

**J**udge on my side, o God, and  
defend my cause against the  
vnholly people: fro the vnholly  
and deceitfull man deliuer me.

For thou O God, art my  
strength, why hast thou put me  
away? why go I so heauily  
whilest mine enemy vexeth me.

Sende furth thy light and  
thy truthe, they haue led me,  
brought me into thy holy hyl  
and thy dwelling places.

Amen



**The Complin.**

And I shall entre vnto the  
auter of god, vnto God that  
maketh my youth to reioyce.

I shall praise the with harp,  
O God my God, why art thou  
heuy O my soule? & why doest  
thou trouble me?

Trust in God, for yet shall  
I praise him, he is the helth of  
my countenance and my god.

Glozy to the father, and to  
the sonne, and to the holy gost.

As it was in the beginnyng  
etc. Amen.

**The Antheme.**

Aue vs good lord waking,  
Sakepe vs sleping, that we  
may wake in Christ, and rest in  
me, peace.

**The chapitre.**

**Thou**

The Complin.

**T**hou art (O loꝛde) in the  
middest of vs, and inuoca-  
tio of thy name is made ouer  
vs, forsake vs not, O Loꝛd our  
God.

The hymne.

**O** Loꝛde, the maker of all  
thing,  
We pray the now in this eue-  
nyng,  
As to defend, through thy me-  
cy,  
From all disceit, of our enemy.

Let neither vs deluded be,  
Good Loꝛde, with dreame or  
phantasy,  
Our heart wakynge in the, thou  
kepe,  
That we in sin, fal not on slepe.

**The Complin.**

**O** father, through thy blessed sonne,  
Graunt vs this, our petition,  
To whome with the holy gost  
alwaies,  
In heauē and yearth, be laude  
and praise, Amen.

**The versicle.**

**B**eholde the handmayde of  
the lord.

**The answer.**

Be it done to me accordyng to  
thy worde.

*Aunc dimittis. Luc. i.*

**The song of Sion the iust.**

**L**orde, now lettest þy  
seruaūt depart in peace  
accordyng to thy worde,

For myne eyes, haue sene  
thy saluation.

whiche



The Complint.

Whiche thou hast prepared,  
before the face of al thy people,  
To be a light for to lighten  
the gentiles, and to be the glory  
of thy people of Israell.

Glory to the father. &c.

As it was in the beginning  
&c. Amen.

The antheme.

**G**Raunt vs O lord thy light,  
that we beyng deliuered  
from the darkenes of our hear-  
tes, may come to the very light  
whiche is Christ.

Versicle.

**O** Lord heare my prayer.

Answer.

And let my cry come to the.

Le

The Complea.

Let vs pray.

**O** Lord God, we beseeche thee  
to lighten our darkenesse,  
and deliuer vs fro al the daun-  
gers of this night, O mercifull  
lord, Through our lord Je-  
sus Christ: who liueth  
and reigneth with  
þ in vnite of þ ho-  
ly spirit, world  
without end  
Amen.

Blesse we the lord:  
Thankes be to God.

f.i.

The

# The seven psalines.

Domine, ne infurore. Psal. vi.

**A** feruent praier of the synner, des-  
siring to be cured: and his enemies  
to be vanquished.



**L**orde, rebuke me not  
in thy rage, nor cha-  
stise me in thyne an-  
gre.

Haue merci on me Lorde, for  
I am weake, heale me lorde, for  
my bones be brysed.

And my soule is very sore  
troubled, but thou Lorde, how  
long?

Turne the o Lorde, and deli-  
uer my soule, saue me for thy  
mercy.

For there is none in death &  
hath mynde on the, and in hell  
who



The seven psalmes.

Who wyll knowledg the?

I haue trauailed in my way-  
lyng and mournyng, I shall  
euery night washe my bed, I  
shall water my couche with tea-  
res.

Myne eye is troubled for so-  
row, I am wythered among all  
myne enemyes.

Auoyd from me all ye that  
worke wickednes, for the lord  
hath heard the voice of my we-  
pyng.

The lord hath hearde my  
praier, the lord hath heard my  
petition.

Let all myne enemyes be a-  
shamed and confounded, let them  
be ashamed and confounded ve-  
ry quickly

Glozi to the father. &c.

f. ii.

As

The seven psalmes.

As it was in the beginning  
Ac. Amen.

Beati quorum. Psal. cxxi.

**H**ow the penitent person shoulde  
bewayle his sinnes, pray vnto  
God and reioyce in him.

**B**lessed are they whose ini-  
quities are forgiven, and  
whose sinnes be couered.

Blessed is the man to whom  
God hath not imputed sinne, &  
in whose spirit is no decept.

For whilest I held my peace,  
my bones are waken olde, why-  
lest I cried all the day.

For day and night thy hand  
is very heuy vpon me, I haue  
bene turned into wretchednesse  
whylest the thorne pricked me.

I haue opened my faute vnto  
to

**The seven psalmes.**

to the, and haue not hid my vn-  
righteousnes.

I said, I wyll confesse myne  
vnrightheousnesse agaynst my  
selfe to the lord, and thou hast  
forgeuen the wickednes of my  
synne.

For this shal euery holy per-  
son pray vnto the in tyme con-  
uenient.

But in the great flud of ma-  
ny waters, they shal not come  
nigh hym.

Thou art my refuge fro tri-  
bulation that hath inclosed me:  
O my ioy deliuer me fro them,  
that compasse me.

I shall geue the vnderstan-  
dyng, and shall teache the in the  
way that thou shalt go, I shall  
fasten myne eyes vpon the.

**I.iii.**

**Be**



The seven psalmes,

Be ye not like Horse & Mule,  
In whome is none vnderstand-  
yng.

Bynde their mouthes with  
snaffe and brydle, that wyl not  
draue nygh vnto the.

Many are the plages of the  
sinner, but who so trusteth in the  
Lorde, mercy embraceth him on  
euery side.

Be glad in the lorde, and re-  
ioyce ye righteous, and be ioy-  
ous all ye that be vpright in  
heart.

Glozi to the father, and to the  
sonne, and to the holy gost.

As it was in the beginnyng,  
as it is now, and euer shalbe  
worlde without ende. Amen.

Domine

The seven psalmes.

Domine, n. 12. 12. Psal. xxxviii.

**T**he penitent person, sore greued  
with the burden of synne, calleth vpon  
God for ayde, and betaketh hym  
selfe to his mercy.

**T**hyde, rebuke me not in  
thy rage, nor chastice me  
not in thyne angre.

For thyne arrowes sticke fast  
in me, and thou hast layde thine  
hand sore vpon me.

There is no health in my  
flesh because of thy displeasure,  
there is no rest in my bones be-  
cause of my synnes.

For myne iniquities are gone  
ouer myne head, and are layde  
vpon me as an heauy burden.

My woundes are putrified &

F. iiii.

rote

The seven psalmes.

rotten because of my foolishnes.

I am made wretched and  
croked extremely, I wet sorrow  
full all day long.

For my loynes are full of il-  
lusions, and there is no health  
in my fleshe.

I am sore afflicted & brought  
lowe, I did roare out for the so-  
row of myne heart.

Lorde, thou knowest all my  
desire, and my mournyng is not  
hyd from the.

My hearte is troubled, my  
strēgth hath left me, also y<sup>e</sup> very  
sight of myne eyes is not with  
me.

My frendes and my neigh-  
bours drew togyther, & stode  
against me.

And they that were next me,  
stode



**The seven psalmes.**

**Node farre of : they that layde  
waite for my life , sette vpon  
me.**

**And they that sought my di-  
struction , spake vanities , and  
they imagined deceytes all the  
Day.**

**But I as one beyng deafe,  
did not heare, & I was as one  
were doimbe not openyng his  
mouth.**

**And I became as a man not  
hearyng, and haupyng no coun-  
tercheckes in his mouth.**

**For in the haue I trusted,  
thou shalt heare me my Lorde  
God.**

**For I haue saide , let neuer  
myne enemyes tryumph vpon  
me, and whylest my fete do slide  
they spake stoutely agaynst me.**

**For**

**The seuen psalmes.**

**Foꝛ I am redy to be scourged  
and my sorow is alwaies in my  
remembraunce.**

**Foꝛ I shal confesse myne vn  
godlynes, and shall thynke vpon  
my synne.**

**But myne enemyes lyue and  
are made strong ouer me, and  
they are increased whiche hate  
me vniustly.**

**They that requited euill foꝛ  
good, were against me, because  
I folowed goodnes.**

**Forsake me not, o lord my  
God, neither depart thou fro  
me.**

**Make spede to helpe me, O  
Lorde God of my saluation.**

**Gloꝛi to the father, and to the  
sonne, and to the holy gost.**

**As**

The seven psalmes.

As it was in the beginnyng,  
and is now, and euer shalbe  
worlde without ende. Amen.

Miserere mei deus. Psal. l.

A praier of the penitent, earnestly  
acknowledgyng his vngodly life,  
& cryng for mercy to be clen  
sed from synne, & callng  
for the spirit of God  
to be confirmed  
in grace.

**H**ave mercy vpon me, o god,  
accoꝝdyng to thy greate  
mercy.

And accoꝝdyng to the multy-  
tude of thy compassions, wpe  
away myne iniquitie.

More and more washe me fro  
myne iniquitie, and clense me  
from my synne.

For I knowlege myne in-  
quitie



**The seven psalmes.**

**Foꝛ** I am redy to be scourged  
and my sorow is alwaies in my  
remembraunce.

**Foꝛ** I shal confesse myne vn  
godlynes, and shall thynke vpon  
my synne.

But myne enemyes lyue and  
are made strong ouer me, and  
they are increased whiche hate  
me vniustly.

They that requited euill for  
good, were against me, because  
I folowed goodnes.

Forsake me not, o lord my  
God, neither depart thou from  
me.

Make spede to helpe me, O  
Lorde God of my saluation.

Gloꝛi to the father, and to the  
sonne, and to the holy gost.

**As**

The seven psalmes.

As it was in the beginnyng,  
and is now, and euer shalbe  
worlde without ende. Amen.

Miserere mei deus. Psal. l.

A praier of the penitent, earnestly  
acknowledgyng his vngodly life,  
& cryng for mercy to be clen  
sed from synne, & callng  
for the spirit of God  
to be confirmed  
in grace.

**H**ave mercy vpon me, o god,  
accoꝝdyng to thy greate  
mercy.

And accoꝝdyng to the multy  
tude of thy compassions, wpe  
away myne iniquitie.

More and more washe me fro  
myne iniquitie, and clense me  
from my synne.

For I knowlege myne in  
quitie

**The seven psalmes.**

quitie and my synne is euer be-  
foze myne eyes.

To the alone haue I synned,  
and haue done euil in thy sight,  
that thou maist be iustified in  
thy wordes, and maist ouercome  
when thou art iudged.

Beholde, I was begotten in  
wickednes, and my mother con-  
ceiued me in synne.

Lo, thou hast loued truth,  
vnknownen and secret thynges  
of thy wisdom thou hast reue-  
led vnto me.

Sprynkle me lord with Hy-  
sop, and I shalbe clensted.

Thou shalt washe me, and  
I shall be made whighter than  
snow.

Vnto my hearyng shalt thou  
geue ioy and gladnes, and thou  
bryused



The seven psalmes.

bruised bones shall reioyce.

Turne thy face from my sinnes, and wype away al my wickednes.

A pure heart create in me, O God, and a perfit spirit renue within me.

Cast me not away from thy face, and thy holy spirit take not from me.

Restore to me the gladnes of thy saluation, and strengthen me with the pꝛyncipall spirit.

I wyll instruct the wicked in thy wates, & the vngodly shalbe conuerted vnto the.

Delpyer me from bludshed, O God, the God of my helth, and my tong shall exalt thy righteousness.

Thou shalt open my lippes, and

The seven psalmes.

And my mouth shall shewe thy  
praise.

For if thou haddest desired sacrifice, I had suerly geuen it  
but þy delitest not in hole burnt  
offerynges.

The sacrifice to God is a loy-  
ly spirit, o God, thou wylt not  
dispyse a contrite & hūble heart.

Deale gently of thy fauoura-  
ble beneuolence with Syon,  
the walles of Ierusalem may be  
builded vp.

Then shalt thou accept the  
sacrifice of righteousness, obla-  
tions and whole burnt offeryn-  
ges, then shall they ley calues  
vpon thyne aulter.

Glozi to the father, and to  
sonne, and to the holy gost.

As it was in the beginnyng,  
and

The seven psalmes.

and is nowe, and euer shalbe,  
worlde without ende. Amen.

Domine exaudi orationem meam. Psal. cl.

A sore complaint of the godly  
man, beyng greuously handled  
of the wicked people, and  
makynge his mone to  
almighty God.

**I**orde, heare my prayer,  
and let my cry come vn-  
to the.

Turne not thy face from me:  
whēsoever I am troubled, bow  
thyne eare vnto me.

In what day soeuer I cal vpon  
the, heare me speedely.

For my daies are vanished as  
smoke, and my bones are waxed  
as dry as a fyre brand.

I am strycken, and myne  
heart



The seven psalmes.

hearte is wythered lyke hay, so  
that I haue forgot to eat my  
bzeade.

With the noyse of my mour-  
nyng my bone cleaueth to my  
fleshe.

I am like vnto a Pellican of  
wyldernes, & like vnto an owle  
in the house.

I haue waked and am like  
a Sparow solitary in the house  
top.

All day my enemies reuyled  
me, and they that praised me, co-  
spired against me.

For I did eat ashes as bzead  
and myngled my drynke with  
wepyng.

And that because of thy wrath  
and indignation, for thou dyd-  
dest take me vp and cast me a-  
gainst

The seven psalmes.

agaynst the grounde.

My daies ar faded as a shadowe, and I wythered lyke hay.

But thou lord abyddest for euer, and thy memoriall is from age to age.

Thou lord shalt arise & haue mercy of Syon, for it is tyme to haue mercy on it, for the tyme is come.

For the stones thcrof deligh-  
teth thy seruauntes, & they shall  
haue pitie on the ground therof.

And the people shall feare thy  
name O lord, and all kynges  
of the yearth thy glory.

For the lord hath builded  
Syon, & shalbe sene in his glory.

He hath regarded the speche  
of the humble, and hath not dis-  
spised their prayer.

G.i.

Let

The seven psalmes.

Let these thynges be wyrtten  
in another age, and the people þ  
shal be created, shall praise the  
Lorde.

For he hath loked doune fro  
his high holy place, the Lorde  
hath loked doune from heauen  
vnto the yearth.

To heare þ waylyng of them  
þ be captiue, to lose the sonens  
of them that were slaine.

That they shulde in Syon  
declare the name of the lord, &  
his praise in Hierusalem.

When the people assemble  
together, & kynges for to serue  
the lord.

In the way he hath hyndered  
my strength, he hath shortened  
my dayes.

Call

**The seven psalmes.**

Call me not away in the middes of my dayes, thy yeres endure for ever.

In the begynnyng thou lord hast layd the foundation of the yearth, and the workes of thyne handes are the heauens.

They shall perishe, but thou abydest, and they shall all waxe olde as a garment.

And as a coueryng, thou shalt chaunge them, and they shall be chaunged, but thou art one, and the same, and thy yeres shall not fayle.

The sonnes of thy seruauntes shall contynue, and their sede shall stande fast for ever.

Glori to the father, and to the sonne, and to the holy gost.

**G. ii.**

**As**



The seven psalmes.

As it was in the beginning,  
and is now, and ever shalbe  
worlde without ende. Amen.

De profundis clamaui. Psal. cxxix.

**T**he synner beyng punished for his  
synnes, desireth to be deliuered  
both from synne and pun-  
ishment.

**F**rom the depth I called on  
(O lord) lord here my voice.  
Let thine eares geue good  
hede to the voyce of my prayer.  
If O lord wilt loke straight-  
ly vpon synnes, O Lord who  
shall abide it?

But with the is mercy, and  
for thy law I haue suffered the,  
O lord.

My soule hath abyden in his  
worde, my soule hath trusted in  
the

The seven psalmes.

the lord.

From the mornynge watche  
vnto nyght, let Israell trust in  
the lord.

For with þe lord there is mer-  
cy, and with hym is plenteous  
redempcion.

And he wyl redeme Israell  
from all his iniquities.

Glozy to the father. &c.

As it was in the beginnyng. &c.

Amen.

Domine exaudi. Psal. cxli.

The iust man beyng in aduersitie,  
praieth to be delyuered from  
all euill.

**L**orde, heare my prayer,  
with thyne eares pceiue  
my desire, for thy truth sake, and  
heare me for thy righteousness.

G. iii.

And

**The seven psalmes.**

And entre not into iudgement  
with thy seruant, for no person  
liuyng shalbe iustified in thy  
sight.

For the enemy hath pursued  
my soule, my life in yearth he  
hath brought lowe.

He hath set me in darkenes  
as the dead men of the worlde,  
& my spirit was vexed, my heart  
was troubled within me.

I remembred the old dayes,  
I haue studyed of all thy wor-  
kes, and in the dedes of thy han-  
des I mused.

I haue stretched furth my  
handes vnto the, my soule vnto  
the as yearth without water.

Hastely heare me O lord, my  
spirit hath fayled me.

Turne not thy face from me,  
for

The seuen psalmes.

for I shalbe like to men descen-  
dyng into a pyt.

Cause thy mercy to be heard  
of me betymes, for in the haue  
I trusted.

Shew me the waye where I  
may walke, for vnto the haue I  
lyft vp my mynde.

Delyuer me from my enemy-  
es lord, vnto the haue I fled,  
teache me to do thy wil, for thou  
art my God.

Thy good spirit shall con-  
duct me into the lande of right-  
fulnes, for thy name sake lord  
thou shalt reuiue me thorough  
thine equitie.

Thou shalt byrnyng my solle  
from trouble, and throughe thy  
merci thou shalt destroy al mine  
enemyes.

G. iiii.

And



The seven psalmes.

And thou shalt destroy all, &  
molest my soule, for I am thy  
seruant.

Glori to the father, and to the  
sonne, and to the holy gost.

As it was in the beginnyng,  
and is now, and ever shalbe  
world without ende. Amen.

The antheme.

**R**emembre not (O lord God)  
our olde iniquities, but let  
thy mercy speedely preuent vs,  
for we be very miserable: helpe  
vs God our sauyour, and for the  
glory of thy name, delyuer vs,  
be mercyfull and forgyue our  
synnes, for thy names sake. Let  
not the wicked people say where  
is their God: we be thy people  
and

**The seven Psalmes.**

**and the shepe of thy pasture, we  
shall geue thanks to the for  
euer, from age to age,  
we shall set furth  
thy laude and  
prayse. To  
the be  
ho=  
nour, and glozy  
worlde with=  
out ende.  
Amen.**



**S** these ho-  
ly prayers and  
Suffrages fo-  
lowyng, are set  
furth of moost  
godly zeale for  
edifyng & stir-  
ryng of deuoti-  
on of all true

faythfull christian heartes : so is it  
thought conuenient in this commune  
prayer of processio to haue it set furth  
and vbled in the bulgar tongue, for stir-  
ryng the people to more deuotion : &  
it shalbe euerie christen mans part re-  
uerently to vse the same, to the honor  
and glory of almyghty God, and the  
profite of their owne soules. And such  
among the people as haue booke, and  
can reade, may reade them quietly and  
softly to them selfe : and suche as can  
not reade, let them quietly and atten-  
tiuely geue audiēce in time of the said  
praiers, haupng their myndes erect to  
almyghty God, and deuoutly praiyng  
in their heartes, the same petitions  
whiche do entre in at their eares, so  
that with one sounde of the heart,  
and one accorde, God may be  
glorified in his church.

**¶** And it is to be remembred, that that  
whiche is printed in the great letters,  
is to be saide or song of the priest with  
an audible voice, that is to say, so  
loude and so playnely that it  
may well be vnderstande  
of the hearers. And  
that whiche is  
in the litle,  
letter,  
is to be answered of the  
quier, sobriely and  
deuoutly.



**The Letany and suffrages.**



**G**od, the father of hea-  
uen: haue mercy vpon  
vs miserable sinners.

**O** God, the father of  
heauen: haue mercy vpon vs misera-  
ble synners.

**O** God, the sonne, redemer  
of the worlde: haue mercy vpon  
vs miserable synners.

**O** God, the sonne, redemer of the  
worlde: haue mercy vpon vs misera-  
ble synners.

**O** God, the holy gost, proce-  
dyng froin the father & the son:  
haue mercy vpon vs miserable  
synners.

**O** God, the holy gost, procedyng  
from the father and the sonne: haue  
mercy vpon vs miserable synners.

**O** holy, blessed, and glozious  
Trinitie, thre persons and one  
God: haue mercy vpon vs my-  
serable synners.

**O**

## The Letany.

O holy, blessed, and glorious Trinite, thre persons and one God: haue mercy vpon vs myserable synners.

Holy virgin Mari, mother of God our sauour Iesu Christ:  
Pray for vs.

All holy Angelles and Archangelles, & all holy orders of blessed spirites:

Pray for vs.

All holy Patriarkes, & Prophets, Apostles, and Martyrs, Confessours and virgins, and all the blessed cōpany of heauē:

Pray for vs.

Remembze not Lorde, our offences, nor the offences of our forefathers, neyther take thou vengeance of our synnes, spare vs good Lorde, spare thy people, whome thou hast redeemed with thy most precious blud, &  
be

and suffrages.

be not angry with vs for euer.

Spare vs good lord.

From all euill and mischief,  
from synne, from the craftes  
and assautes of the deuill, from  
thy wraath, and fro everlastyng  
damnation:

Good lord deliuer vs.

From blyndnes of heart, fro  
pryde, vayne gloze, and hypo-  
crysie, from enuy, hatred, and  
malyce, and all vncharitable-  
nes:

Good lord deliuer vs.

From fornication, and all  
deadly synne, and from all the  
deceytes of the world, the flesh,  
and the deuill:

Good lord deliuer vs.

From lightnyng & tempest,  
from

**The Letany.**

from plague, pestilence, and fa-  
myne, from battayle and inur-  
dye, and from sodeyne death.

Good lord deliuer vs.

From all sedition and priuy  
conspiracy, from the tyranny of  
the bisshop of Rome, and all his  
detestable enormities, from all  
false doctrine and heresy, from  
all hardnes of heart & contempt  
of thy worde and commaunde-  
ment:

Good lord deliuer vs.

By the mystery of thy holy in-  
carnation, by thy holy Natui-  
te and circumcision, by thy bap-  
tisme, fastyng, and temptaci-  
on:

Good lord deliuer vs.

By thyne agony and bluddy  
sweat, by thy crosse, and passion,  
by



and suffrages.

by thy precious death and buriall,  
by thy glorious resurrection  
and ascension, by the comynge  
of the holy gost:

Good lord deelyue vs.

In all tyme of our tribulati  
on, in all tyme of our welth, in þ  
houre of death: in þ Day of iud  
gement:

Good lord deelyue vs.

We synners do beseeche the to  
heare vs, O lord God, and that  
it may please þ to rule & gouern  
thy holy thurche vniuersall in  
the right way:

We beseeche the to heare vs good lord.

That it may please þ to kepe  
Henry the eight, thy seruant &  
our kyng and gouernour:

We beseeche the to heare vs good lord.

That it may please the to rule  
his heart in thy fayth, feare, &  
loue.

**The Letany.**

loue, that he may euer haue as-  
fyaunce in the, and euer seke thy  
honour and glozy.

We beseeche the to heare vs good lord.

That it may please the to be  
his defendour & keper, geuyng  
hym the victoꝝy ouer al his ene-  
myes :

We beseeche the to heare vs good lord.

That it may please y to kepe  
our noble quene Catherine in  
thy feare and loue, geuyng her  
increase of all godlynnes, honoꝝ,  
and childzen :

We beseeche the to heare vs good lord.

That it may please y to kepe  
& defende our noble pꝛince Ed-  
warde, and all the kynges ma-  
iesties chylzen :

We beseeche the to heare vs good lord.

That it may please the to illu-  
minate all bisshops, pastours,

H. t.

and

and suffrages.

and ministers of the churche,  
with true knowledge & vnder-  
standyng of thy worde, and that  
both by their pꝛeachyng and li-  
uyng, they may set it furth and  
shew it accoꝝdyngly :

We beseeche the to heare vs good lord.

That it may please the to en-  
due the lordes of the counsaile, &  
all the nobilitie with grace, wis-  
dome and vnderstandyng :

We beseeche the to heare vs good lord.

That it may please y to blesse  
& kepe the magistrates, geuyng  
them grace to execute iustice, &  
to mainteyn truth :

We beseeche the to heare vs good lord.

That it may please y to blesse  
and kepe all thy people :

We beseeche the to heare vs good lord.

That it may please y to geue  
to

The Letany.

to all nations, vnite, peace and  
concorde:

We beseeche the to heare vs good lord.

That it may please y to geue  
vs an heart to loue and dreade  
the, and diligently to lyue after  
thy commaundementes:

We beseeche the to heare vs good lord.

That it may please y to geue  
all thy people increase of grace,  
to heare meekely thy worde, and  
receiue it with pure affection,  
and to bryng furth the frutes  
of the spirite:

We beseeche the to heare vs good lord.

That it may please y to bryng  
in to the way of truthe, all suche  
as haue erred, and are decey-  
ued.

We beseeche the to heare vs good lord.

That it may please the to

H.ii. streng



and suffrages.

Strengthen suche as do stande,  
and comfort and helpe y<sup>e</sup> weake  
hearted, & to raise vp them that  
fall, and finally to beate doune  
Satan vnder our feete :

We beseeche the to heare vs good lord.

That it may please the to suc-  
coure, helpe, and comfort al that  
be in daunger, necessite and tri-  
bulation :

We beseeche the to heare vs good lord.

That it may please the to pre-  
serue all that trauaile by lande  
or by water, all women labou-  
ryng of chylde, all sicke persons  
and yong childzen, and to shewe  
thy pitie vpon al prysoners and  
captiues :

We beseeche the to heare vs good lord.

That it may please the to de-  
fend and prouide for the father-  
les childzen and wydowes, and  
all

The Letany.

all that be desolate and oppres-  
sed :

We beseeche the to heare vs good lord.

That it may please y to haue  
mercy vpon all men :

We beseeche the to heare vs good lord.

That it may please the to for-  
geue our enemies, persecutours  
and slaunderours, and to turne  
their heartes :

We beseeche the to heare vs good lord.

That it may please y to geue  
to our vse the kyndely frutes  
of the yearth : so as in due tyme  
we may enioy them, and to pre-  
serue them :

We beseeche the to heare vs good lord.

That it may please y to geue  
to vs true repentaunce, to for-  
geue vs all our synnes, negly-  
gences and ignoraunces, and  
to endue vs with the grace of

H.iii.

thy

and suffrages.

thy holy spirit, to amende our  
lyues accordyng to thy holy  
worde:

We beseeche the to heare vs good lord.

Sonne of God: we beseeche  
the to heare vs.

Sonne of God: we beseeche the to  
heare vs.

O lambe of God, that takest  
away the synnes of the worlde:

Graunt vs thy peace.

O lambe of God, that ta-  
kest away the synnes of the  
worlde:

Haue mercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lozde haue mercy vpon vs.

Lozde haue mercy vpon vs.

Christ haue mercy vpon  
vs.

Christ haue mercy vpon vs.

Lozde haue mercy vpon vs.

Loz

**The Letany.**

Loꝛde haue mercy vpon vs.

Our father which art in hea-  
uen. with the residue of the pater  
noster.

And suffre vs not to be led  
into temptation.

But delyuer vs from euyl. Amen.

**The versicle.**

O loꝛde, deale not with vs af-  
ter our synnes.

**The answer.**

Neither rewarde vs after our in-  
iquities.

**Let vs pray.**

**O** God, merciful father, þ̄ di-  
spisest not the sighyng of a  
cōtrite hart, noꝛ þ̄ desire of suche  
as be soꝛowful, mercifully assist  
our pꝛaiers, þ̄ we make before þ̄

**H. iiii.**

**in**



and suffrages.

In all our troubles and aduersities, whensoever they oppresse vs. And graciously heare vs, & those euilles, whiche the craft & subteltie of the deuill or man worketh against vs, be brought to nought, & by thy prouydence of thy goodnes, they may be dispersed, that we thy seruautes, beyng hurt by no persecutions, may euermore geue thanks vn to the, in thy holy churche, thorough Iesu Christ our lord.

O lord, arise, help vs, and deliuer vs for thy names sake.

O God, we haue heard with our eares, and our fathers haue declared vnto vs the noble workes & thou diddest in their dayes, and in the olde time before them.

Q

## The Letany.

O lord, arise, helpe vs, and deliuer  
vs for thy honour.

Glori to the father, the sonne,  
and to the holy gost, as it hath  
bene from the beginnyng, is, &  
shalbe euer world without end.

Amen.

From our enemyes defende  
vs O Christ:

Gratiouſly loke vpon our afflictions.

Pitefully beholde the do-  
lour of our heart:

Mercifully forgeue the synnes of  
thy people.

Fauourably with mercy here  
our prayers:

O son of Dauid haue mercy vpon vs.

Both now and euer vouches-  
saue to heare vs Christ:

Gratiouſly heare vs, O Christ:

Gratiouſly heare vs O Lord Christ.

The versicle.

O lord, let thy mercy be shew-  
wed

and suffrages.

Wed vpon vs.

The answer.

As we do put our trust in the.

Let vs pray.

**W**E humbly beseeche the, O  
father, mercifully to loke  
vpon oure infirmities, and  
for the glory of thy name sake,  
turne from vs all those euilles,  
that we moost righteously haue  
deserued. Graunt this, O lord  
God, for our mediatur and ad-  
uocate Jesu Chrestes sake. Am.

**O** God, whose nature & pro-  
pertie is cuer to haue mer-  
cy and to forgeue, receiue oure  
humble petition, and though we  
be tyed & bound with the chaine  
of our synnes, yet let the pyty-  
fulnes

The Letany.

fulnes of thy great mercie leuse  
vs for the honoz of Iesus Chri-  
stes sake, our mediatur and ad-  
uocate. Amen,

**A** Almighty and ever liuyng  
God whiche onely workest  
great meruailes, sende doune  
vpon our bisschoppes and cura-  
tes, and all congregations com-  
mitted to their charge, y health-  
full spirit of thy grace, and that  
they may truely please the: po-  
wer vpon them the continuall  
dewe of thy blessing. Graunt  
this (O Lorde) for the honour  
of our aduocate and mediatur  
Iesu Christ. Amen.



and suffrages.

**W**e beseeche the (O Lorde) to  
shewe vpon vs thine exce-  
dyng great mercy, whiche  
no tong can worthely expresse, &  
that it may please the to deliuer  
vs from al our synnes, and also  
from the paynes, that we haue  
for them deserued. Graunt this  
(o lord) through our mediator  
and aduocate Iesu Christ. Ame.

**G**raunt, we beseeche the, o al-  
myghty God, that we, in  
our trouble put our whole con-  
fydence vpon thy mercy, that we  
agaynst all aduersitie be defen-  
ded vnder thy protectiō: Graunt  
this, o lorde God, for our medi-  
atour and aduocate Iesu Chri-  
stes sake. Amen.

Almighty

The Letany.

**A** Almighty god, whiche hast <sup>A prayer</sup>  
geuen vs grace at this <sup>of Christo-</sup>  
time with one accorde to make <sup>some.</sup>  
our commune supplications vn  
to the, and doest promise, & whe  
two or thre be gathered in thy  
name, thou wilt graunt their re  
questes: fulfill nowe, o lord,  
the desires and petitions of thy  
seruautes, as may be most ex  
pedient for them, grauntynge vs  
in this worlde knowledge of thy  
truthe, and in the world to come  
lyfe euerlastyng. Amen.

*Handwritten notes and signatures in cursive script, including names like 'James' and 'John'.*

# The Dirige.

Dilexi, quoniam exaudiuit. Psal. cxliii.

**T**he laude and praise of God, thorough whose benefite we be preserved in aduersitie.



I haue loued, for the  
Lorde will heare the  
voyce of my prayer.  
For he hath inclined  
his care vnto me, and in my  
dayes I wyll call vpon hym.

The sorow of death hath compassed me, and the perilles of hel  
haue entangled me.

I haue founde muche trouble and sorow, and I haue called vpon the name of the lorde.

O lorde deliuer my soule,  
mercifull lorde, and iust, our  
God

The Dirige.

God is mercyfull.

The lord preserveth the simple, I was brought low, and he deliuered me.

Turne into thy rest, o my soule for the lord hath done muche for the.

For he hath deliuered my soule from death, myne eyes from teares, my fete from sliding.

I shall please the lord, in the lande of the liuyng.

Beatus qui intelligit. Psal. xl.

Happy is he that hath compassion vpon the poore, whom G O D deliuereth from his enemies, and preserveth euerlastingly.

Blessed



The Dirige.

**B**lessed is he that cōsidereth  
the nedy and the pooze: in  
euill day, the lozde shall deliuer  
hym.

The lozde p̄serue him and  
kepe hym alyue, and make hym  
fortunat in the yearth, and dely-  
uer him not into the will of his  
enemyes.

The lozde succour hym beyng  
diseased in his bed, all his bed  
thou hast chaunged in his infir-  
mitie.

I said, lozde haue mercy on  
me, heale my soule, for I haue  
trespassed against the.

Myne enemyes spake euill  
vnto me, sayng, when shall he  
dye, and his name perishe?

And though he came in for  
to se, he spake vanities, his hart  
gathered

The dirige.

gathered mischief within it self.

He went furth, and spake to the same purpose together.

Against me dyd al myne enemies whysper, against me haue they imagined me mischief.

Thei haue deuised an vntrue sayng by me, shal he & sleapeth haue no helpe to rise againe.

For the man with whō I was in peace, in whō I trusted, whiche hath catē of my bread, made great meanes to supplant me.

But thou lord, haue mercy on me, and restore me, & I shall requite them.

By this I knowe thou fauorest me, that myne enemy shall not triumph vpon me.

But for mine innocency thou hast defeded me, and hast made

I.i.

me

The Dirige.

me sure in thy sight for euer.

Blessed be the Lord God of  
Israel, worlde without ende, be  
it, be it.

*Lauda anima mea dominum. Psal. cxlv.*

**C** An exhortation to praise God, and  
to put our trust in him & not in men.

**P**raise the lord, O my soule,  
I shall praise the lord du-  
ring my life, I shall syng praise  
to my God as long as I liue.

But not your trust in princes  
nor in the chylde of men, in  
whom there is no helth.

His spirit shall passe out, and  
shall returne into his countrey,  
in that day shall all his thoughtes  
perishe.

Blessed is he whose helper is  
the God of Jacob, whose hope  
is in his lord God, whiche made  
heauen and yearth, and sea, & al

The dirige.

that be in them,

Whiche kepeth trueth euer-  
more, doth iudgement to them &  
suffre wrong, and geueth meate  
to the hungry.

The lord loueth thē that be  
fettered, the lord geueth sight  
to the blynd.

The lord lifteth vp thē & be  
fallē, & lord loueth & righteous

The lord preserveth straun-  
gers, he will defende the father-  
les and wydowe, & wyll destroy  
the waies of sinners.

The lord thy God of Sion,  
shall reigne euermore from one  
generation to another.

**T**he lord geue thy people e-  
ternal rest.

And light ppetual shine on thē.  
From the gates of hel,

A.ii.

Lord



The dirige.

Loꝛde deliuer their folles.

I trust to see the goodnes of  
the loꝛde.

In the lande of life.

Loꝛde heare my pꝛaier.  
And let my cry come to the.

¶ Let vs pray.

**O** God to whom it is appꝛo-  
pꝛied to be merciful euer &  
to spare, be mercifull to y<sup>e</sup> folles  
of thi seruañtes of eache kind, &  
forgeue the al their sinnes, that  
they beyng losed frō the bondes  
of death, may ascende vnto the  
life euerlastyng, through Chꝛst  
our loꝛde.

**O** God, the loꝛde of pardon,  
graūt vnto the soule of A.  
thy seruaunt (the yeres nynd of  
whose

**The dirige.**

whose death, we haue in remembrance) a place of rest, the blisful quiet & clerenes of thi light. Through Chyst our lozde.

**O** God that art creatour and redemer of al faithful people: Graunt vnto the solles of al true beleuers beyng dead, remission of all their synnes, that throughe deuout praiers they may obtayne thy gracious pardon, that they haue alway desired, whiche shalt come to iudge the quicke and the dead, and the worlde by fire.

God haue mercy on al chryste solles. Amen.

**℟.**

**The**

The dirige.

Verba mea auribus. Psal. v.

The godly person desireth to be defended of God, that the intēres of his aduersaries may be stopped, & that the goodnes of God may be shewed amonge the godly.



Orde, geue eare vnto my wordes, vnderstand my clamour, **H**erkē vnto the voice of my praier, my kyng and my God.

For vnto the will I pray, O lord, earely shalt thou heare my voyce.

Earely shal I stande by the, & I shal se that thou art God that hath no pleasure in iniquitie.

For the malicious shall not dwell nere the, neither shall the vnrightheous abyde before thy eyes.

Thou

The dirige.

Thou hatest al þe Do iniquitie,  
thou shalt destroy all them that  
speake lyes.

The lord dothe abhorre the  
man that is bluddy and decept-  
ful.

But I through the plenteous-  
nes of thy mercy shal entre into  
thi house, I wil worship towar-  
des thy holy temple in thi feare.

Leade me lord in thy righte-  
ousnes, because of min enemies,  
direct my way in thy sight.

For in the mouthe of the there  
is no trueth, the heart of them  
is full of vanitee.

The throte of them is an open  
graue, deceptfully did they with  
their tonges, iudge the, o God.

Let them fall from their ima-  
ginations, accordyng to the  
greatnes

A.iii.



The dirige.

greatnes of their wickednes expel them, for they haue stirred þe to angre, O lord.

And let al reioyse that trust in the, they shal cuer more be glad, and thou shalt dwel among the.

And they shal glory in the, all that loue thy name, for thou wilt blesse the righteous.

Lord, thou hast crowned vs, as it were with a shilde of thy good will.

*Dominus illuminatio mea. Psal. xlvii.*

**T**he goodnes of God towarde his people, wherby they be encouraged to trust in God, notwithstanding their aduersaries, to reioyse in his ayde, and to magnifie him.

**T**he lord is my light, & my helth, whom shal I feare?  
The

**The dirige.**

**The lord is the defender of  
my life, of whome shall I be a-  
frayd?**

**Whilest the malitious appo-  
che vnto me for to deuoure my  
fleshe?**

**Myne enemyes whiche trou-  
ble me, they were made weke, &  
felldowne.**

**If they pitche paulions a-  
gainst me, my heart shall not  
feare.**

**If a battayle rise against me,  
I shall trust in it.**

**One thing haue I asked of  
lord whiche I shall require, that  
I may inhabit in the house of  
the lord al the daies of my life.**

**That I may se the beautye of  
the Lord, and may visyt his  
temple.**

**A. b.**

**for**

**The Dirige.**

For he hath hyd me in his tabernacle in the euil day, he hath detēded me in the secret place of his tabernacle.

He hath exalted me vpon a rock, and now he hath exalted myne head aboue myne enemies that be aboute me.

And I haue offered in his tabernacle the sacrifice of laud, I shal syng and say a psalme vnto the lord.

Here my voice lord, wherewith I haue cried vnto the, haue mercy on me, and heare me.

Myne heart hath sayde vnto the, my face hath sought the, lord I shal seke thy face.

Turne not thy face fro me, do not swarue from thi seruaunt in anger.

**De**

**The dirige.**

**Be myne helper, forsake me  
not, neither despyse thou me, O  
God my sauour.**

**for my father and my mother,  
haue forsaken me, but the lord  
hath taken me.**

**Lord teach me thy way, and  
leade me in a streyght pathe, be-  
cause of my enemies.**

**Deliuert me not to the myndes  
of them that trouble me, for vn-  
iust witnesseshauue risen against  
me, and haue spoken wickedly.**

**I trust to se þ goodnes of God  
in the land of the liuyng.**

**Abyde the lord, do manfully,  
and let thine heart be strengthed,  
and abyde the lord.**

**Quemad-**



The dirige.

In the day the lord hath  
maunded his mercy, and in  
night, his song is with me.

Praiser to the God of my  
I shall saye vnto God, the  
my defender.

Why hast thou forgotten me  
and why do I go all sorrowful  
whylest myne enemy doth afflic  
me?

Whylest my bones are broke,  
myne enemyes that haue trou-  
bled me, haue cast it in my teath.

Whylest they saye euery day  
where is thy god?

My soule why art thou sorrow-  
full, and why dost thou trouble  
me.

Trust in God, for I shall  
confesse him, whiche is the h.

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The dirige.

Trust in God for I shal euer  
confesse him, which is the health  
my countenance & my God

The anthem.

Trust to se the goodnes of the  
lorde, in the lande of the luyng.

Lorde graunt thi people euerla  
stynge rest.

And let thy everlastinge lighte  
shyne in them.

Our father whiche art in, &c.

And suffer vs not to be led into  
temptacion.

But Delpuer vs from euyl.

The first lesson. Job. i.

**T**hine handes hath made  
me & fashioned me alto-  
gether round aboute, & wilt thou  
destroy me so sodailly; O remembre  
thou madest me as moule of  
the earth, & shalt bring me into  
dust again. hast thou not put me  
together, as it was milke & har

H. i. Denied

The Dirige

Denied me to courddes like thee,  
thou hast couered me wyth skyn  
and fleshe and ioynd me toge-  
ther wyth bones and synowes,  
Thou hast graunted me lyfe  
mercy, and the diligent hede that  
thou tokest on me, hath pre-  
serued my spirite.

The Anthem.

**I** know þ my redeemer lyueth,  
and that I þ last daye shall  
rise frō þ earth, and shall be  
clad again with myne owne skin  
and in myne owne fleshe I shall  
se god, whom I mi self shall loke  
vpon, and none other, this hope  
is layed vp in my bosome,

The second lesson. Iohn. v

**A** Exeely verely I saye vnto  
you, he þ heareth wi word  
and beleueth on him, that  
seute



**The Dirige.**

sentenice, hath euerlastyng lyfe  
& comieth not into Damnacion,  
but passeth fro death to lyfe. We  
rely verely I saye vnto you, the  
hour shall come, and now it is,  
whē þe dead shall heare my voice  
of the sonne of God, & they that  
heare shall liue, for as the father  
hath lyfe in hym self, so lykewyse  
hath he geuen the sonne to haue  
lyfe in hymself, & hath geue hym  
powet also to iudge, because he  
is the sonne of man. What wayl  
not at thys, for the houre cometh  
in the whiche all that are in the  
graues shall heare the voyce of  
the sonne of God. And they that  
haue done good, shall comforte  
vnto the resurrection of lyfe and  
they that haue done etuyl, vnto  
the resurrection of damnacion.

**The Anthem, i. tessalo. iiii.**

**M. ii.**

**Bres**



The diege

**B**Rethren, we would not that  
ye should be ignorant as co-  
cernyng the the whiche are  
fallen a slepe. þ̄ ye sorow not as  
other do, whyche haue no hope.  
For yf we beleue þ̄ Iesus Died &  
rose againe, euē so the which slepe  
in Iesus god shal bring w̄ hym

The .iii. lesson .i. Corin. v

**B**Ehold I shew you a mistery  
sothly we shall all r̄se, but  
we shal not al be chaunged.  
In a momēt, in the twincklinge  
of an eye, at the last trūpe for the  
trumpe shal blowe and the dead  
shall r̄se incorruptible, and we  
shalbe chaunged, for this corrup-  
tible must put on incorrupcyon,  
and thys mortall muste put on  
immortalitie, whē this corrupti-  
ble hath put on incorrupcyon, &  
this mortall hath put on immorta-  
litype

litie, then shalbe brought to passe  
the saying that is wryten. Death  
is swallowed vp in victorie, death  
where is thy victorie. O death  
wher is thy sting? The sting of  
death is synne, and the strength  
of synnes is the lawe But than-  
kes be vnto God, whiche hath  
geuen vs victorie, throughe our  
lorde Iesu Christe.

The Anthemi.

**D**elyuer me good Forde  
fro eternal death, in that  
dreadful day, when that heauen &  
earth shalbe moued, and thou  
shalt iudge the worlde by fyre.

This daye is the daye of ire, of  
wretchednes & miserie, the greate  
daye & verie bitter. Delyuer not  
the beastes. O lord the soules of  
them that confesse the, and for-  
get not at length the soules of thy

v.ii. pore

poore people.

Exaltabo te domine, Psalm. xxi.

Thankes be geuen for helth recovered, the goodnesse of God is praised, who for a lytle aduersite sendeth much comfort.

Will exalt the, O lord, for  
I thou hast defended me, &  
not suffered mine enemy-  
es to haue their plesure bpō me.

O lorde my God I haue cryed  
vnto the, & thou hast healed me  
Lorde thou hast broughte my  
soul out of hell, thou hast preser-  
ued me from them that discende  
into the pitte.

Sing vnto the lord ye that be  
his sainctes, and geue thankes  
with a remembraunce of hys ho-  
lynesse.

For there is wrath in his de-  
spesure, and lyfe in hys wyl.

At the euening, wailinge, shal a

**The dirige.**

suffered myne enemies to haue  
their pleasure vpon me.

O lordc my God I haue cried  
vnto the, and thou hast healed  
me.

Lordc thou hast brought my  
solle out of hel, thou hast p̄ser-  
ued me from them that descend  
into the pit.

Syng vnto the lordc ye that  
be his sainctes, and geue than-  
kes with a remembraunce of his  
holynes.

For there is w̄rath in his dis-  
pleasure, and life in his will.

At the euenyng, wailyng shal  
abyde, but in the moꝛnyng, glad-  
nes.

In my welthynes I sayde, I  
shal neuer moꝛe be remoued.

Lordc, through thy good wil  
k.iii. thou



The dirige.

thou gauest strength to my beautie.

Thou diddest turne thy face  
fro me, and I was all astonned.

Unto the, o lord, will I crye,  
and I will pray to my god.

What profyte is there in my  
blud, when I shall descend into  
corruption.

Shal dust geue thākes to þe?  
or shal it delare thy tructh?

The lord hath harde, & hath  
taken mercy on me, the lord is  
made myne helper.

Thou hast turned my sorowe  
ito toy, thou hast cut of my sacke  
clothe, and hast compassed me  
with gladnes.

That my glozve might syng  
to the without grief, O my lord  
God

The dirige.

God, I shal euermore geue thā  
kes to the.

Ego dixi. Psal. Csa. xxxviii.

¶ Thankes for recouery of helth.

I Sayde, in the myddest of my  
Idaies I shall go to the gates  
of hel.

I desired the residue of my ye-  
res, I sayd, I shal not se þ lord  
God in the land of the liuyng.

I shal se man no more, nor him  
that dwelleth in rest.

My tyme is taken frō me, and  
foldē vp, as the shepardes tent.

My life is cut of, lyke a wea-  
uers webbe: when I yet began,  
he cut me doune, from mornynge  
vntil the night thou wilt make  
an ende of me.

R. iiii.

I was

The dirige.

I was in hope vntil moꝛnyng  
but as a Lyon, so he bzused all  
my bones.

From moꝛnyng vntill night,  
thou wylt make an ende of me,  
as a yong swalowe, so shall I  
chatre, and shall mourne as a  
doue.

Myne eyen daseled with lo-  
kyng on high.

Loꝛde I suffre foꝛce, answere  
foꝛ me, what shal I say: oꝛ what  
shal he answere me, sins I haue  
done it:

I shall remembꝛe all my yea-  
res vnto the, with bitternes of  
my heart.

Loꝛde if life be thus, and the  
life of my spirit be after suche  
foꝛte, thou shalt coꝛrect me. and  
quicken me, lo, in peace my so-  
cowe

**The dirige.**

rowe is most bitter.

But thou hast deliuered my  
soule that it shulde not perishe,  
thou hast cast behinde thy backe  
all my sinnes.

For neither hell shall know-  
ledge the, nor death shall praise  
the: they that descēd into the pit  
shal not loke for thy verite.

He that is liuyng, the liuyng  
person shal knowledge the, like  
as I do now, the father to the  
childzen shal declare thy trueth.

Preserue me, O lord, and we  
shal syng psalmes in the lordes  
house, all the dayes of our life.

*In te Domine speraui. Psal. lxx.*

With God is our onely refuge, we  
must pray to him, & in him put all our  
trust, & him praise and magnifie.

**A. v.**

**In**



The dirige.

**I**n the, o lord, haue I put my  
trust, let me neuer be cōfoun-  
ded, in thy righteousness deliuer  
me.

Incline thine eare vnto me, &  
make spede to saue me.

Be vnto me a protectour as  
God, and as a place of fortresse  
for to saue me, for thou art my  
strength and refuge.

Deliuier me, o my god, out of the  
hād of the sinner, out of the hād  
of the law breaker, & the vniust.

For thou, o lord, art my pati-  
ence, thou O lord, art my hope,  
euen from my youth.

Through the haue I bene hol-  
den vp euer syns I was borne,  
thou art my defendour syns I  
came furth of my mothers wōbe

My singyng alway is of the,  
I am

The dirige.

I am made as a wonder vnto  
many, but þu art a strong helper.

Let my mouth be filled with  
thy praise, that I may syng thy  
glory and thy magnificence all  
the day long.

Cast me not away in the tyme  
of age, forsake me not when my  
strength fayleth me.

For myne enemies spake a-  
gainst me, and they þu layd wayt  
for my soule, did take their coun-  
seil together,

Saiyng, God hath forsaken  
him, persecute him, & take him,  
for there is none to deliuer him.

Go not farre from me, O my  
God haue regard for to help me

Let them be confounded & pe-  
rishe that are against my soule.

Let the be couered with shame  
and

The dirige.

and dishonour, that seke to do me euill.

But I wyl alway trust, and I wyl praise the more and more.

My mouth shal speake of thy righteousness and thy saluation all the day.

Because I knowe no letter, I wyl entre into the strength of the lord: lord I wyl make mention of thy onely righteousness.

Thou o God hast taught me from my youth hitherto, and I shal tel of thi wondrous workes And vnto age and oldenes, o God forsake me not.

Vntyll I shewe thy strength vnto generatiōs yet for to come

Thy poure, & thy righteousness, O God, vntyll the highest meruaile, which thou hast wrought

O God

**The dirige.**

**O God who is like vnto the?**

**O what great and euil aduersities hast thou shewed me? and yet dyddest thou turne and refresh me, yea, and broughtest me agayne frō the depes of the pearth.**

**Thou hast multiplied vpon me thy magnificence, and thou hast returned and cōforted me.**

**Therefore wyll I praise the & thy trueth, o God, in the instrumentes of Musike, vnto the wil I syng vpon the harpe whycher art the holy God of israel.**

**My lippes wil be faine when I syng vnto the, and so will my soule also whiche þu hast redeemed**

**My tonge also shall talke of thy righteousness al the day lōg, for they are confounded and brought**



**The Dirige.**

brought vnto shame, that seek  
to do me euil.

**The anthem.**

**I** Am the resurrection and life,  
he that belcueth in me, yea, al-  
though he were dead, yet shal he  
liue, & whosoeuer liueth and be-  
leueth in me, shal not se euerla-  
styng death.

Loꝛde haue mercy on vs.

Christ haue mercy on vs.

Loꝛde haue mercy on vs.

Our father whiche art in hea-  
uen. &c.

And suffer vs not to be led into  
temptation.

But deliuer vs from euil.

Loꝛde geue thy people eter-  
nal rest.

And

The dirige.

And light perpetuall thyne on  
them.

From the gates of hel.  
Lorde deliuer their solles.

I trust to see the goodnes of  
the lorde.

In the lande of life.

Lorde heare my praier.  
And let my cry come to the.

¶ Let vs pray.

**O** God, whiche by þ̄ mouth  
of s. Paule thyne Apostle  
hast taught vs, not to wayle  
for thē þ̄ slepe in Christ: Graūt  
we beseeche the þ̄ in the cōmynge  
of thy sonne oure Lorde Iesu  
Christ, both we & all other feith-  
full people beyng departed may  
be graciously brought vnto the  
ioyes

The dirige.

ioyes euerlastyng, whiche shalt  
come to iudge the quicke & dead  
and the worlde by fyre. Amen.

**A** Almighty eternal God, to  
whom there is neuer any  
pzaier made without hope of  
mercy, be merciful to the solles  
of thy seruautes beyng depar-  
ted from this worlde in the con-  
fession of thy name, & they maye  
be associat to the company of thi  
sainctes. Through Christ our  
lozde. Amen.

**H**orde, bowe thyne eare  
vnto our pzaiers, wher-  
in we deuoutly call vpon thy  
mercy, that thou wilt bestowe  
the solles of thy seruautes whi-  
che thou hast commaunded to  
depart

The dirige.

Depart from this worlde) in the  
countrey of peace & rest, & cause  
them to be made parteners with  
thy holy seruauntes. Througħ  
Christ our Lorde. Amen.

**V** We beseeche the Lord, that  
the praier of thy suppliaun-  
tes may auayle to the solles of  
thy seruauntes, that thou wilt  
both purge them of al their syn-  
nes, and cause them to be parta-  
ners of thy redemption, whiche  
liuest and reignest **G O D**,  
worlde without ende.

Amen.

God haue mercy on all chri-  
sten solles.

L.i.

The



# The Commendations.

This psalme is the. A. B. C. of gods  
ly loue, the paradise of learnyng, the  
Hop of the holi gost, & schole of truth.  
In whiche appeareth how the saintes  
of God esteeme his holy lawes, howe  
feruently they be geuen vnto them,  
how it greueth them that they  
shulde be dispised, how feruēt=  
ly they desire to learne  
them, to walke in  
them, and to  
fulfyl them:  
fynally,  
how the transgressours and aduersa-  
ries of them shal be punished and des-  
troyed.

Beati  
mmacu-  
lari. p̄. c.  
viii.



Blessed are they &  
be vnspotted in the  
way, whiche walke  
in the lawe of the  
loꝝde.

Blessed are they & serche his  
testimonies, that seke him with  
all their heart.

For

The Commendations.

For they that worke wickednes, haue not walked in this waies.

Thou hast commaunded thy commaundementes very streightly to be kept.

Wolde God my wates might be directed to kepe thy iustifications.

Then shal I not be confounded when I shal beholde all thy commaundementes.

I shal confesse vnto the with a right hart, whē I haue lerned the iudgementes of thy righteousness.

I shal kepe thy iustificatiōs, forsake me not vtterly.

**W**herin doeth the yong man correct his life: in kepping of thy wordes.

In quo  
corrigit.

A. ii.

With

### The Commendations.

With all my hearte I haue sought the out, put me not away from thy commaundementes.

In my heart I haue hyd thy wordes, that I might not offed the.

O lord thou art blessed, teache me thy iustifications.

With my lippes I haue ben telling all the iudgementes of thy mouth.

I haue had delight in the way of thy testimonies, as in all manner of riches.

I wyl be exercised in thy commaundementes, and I wyl consider thy wayes.

I will study in thy iustifications, I wyl not forget thy wordes.

Rewarde

The Commendations.

**R**eward thy seruaunt, quic- <sup>Retribu</sup>  
ken me, and I shall kepe <sup>seruo.</sup>  
thy wordes.

Open myne eyes, and I shall  
consyder the merueilous thyn-  
ges of thy lawe.

I am a straüger in the land,  
hide not from me thy commaun-  
dementes.

My soule hath coueted to de-  
sire thy iustifications at all ty-  
mes.

Thou hast rebuked þe proude,  
cursed are they whiche declyne  
from thy commaundementes.

Take from me rebuke and  
contempt, for I haue sought af-  
ter thy commaundementes.

For princes haue bene set a-  
gaynst me, & they spake against  
me, but thy seruaunt was styll

L.iii.

exerc



The commendations.

exercised in thy iustifications.

For thy testimonies are my meditation, thy iustificatiōs are my counsell.

Adhesit  
pauimē-  
to aīa.

**M**Y solle hath cleaued to the ground, quicken me according to thy worde.

I haue shewed thy wayes, & thou hast hearde me, teach me thy iustifications.

Instruct me in the way of thy iustifications, & I shalbe exercised in thy meruelous workes.

My solle hath slept for verities, confirme me in thy wordes.

Remoue from me the way of iniquitie, and according to thy law, haue mercy on me.

I haue chose the way of truth  
I haue not forgottē thy iudgements.

**The Commendations.**

I haue cleaued to thy testi-  
monies, O lord, put me not to  
confusion.

I haue runne the way of thy  
commaundementes, when thou  
hast enlarged my heart.

**O** Lord, set the way of thy iu- Legem  
pone.  
stificatiōs to me for a law,  
and I will euer seke it out.

Geue vnto me vnderstan-  
dyng, and I shall searche thy  
lawe, and shal kepe it with mine  
whole heart.

Leade me in the path of thy  
cōmaundementes, for that haue  
I desired.

Bowe myne heart into thy  
testimonies, and not into coue-  
teousnes.

**L.iiii. Turne**

### The Commendations.

Turne away myne eyes that  
they se not vanitie, quicken me  
in thy way.

Set thy worde vnto thy scr-  
uaunt in thy feare.

Cut of the rebuke that I am  
afrayd of, for thy iudgementes  
be good.

Lo, I haue desired thy com-  
maundementes.

et veni =  
et super  
me mise-  
ricordia  
tua.

**A**ND let thy mercy come v-  
pon me, o lord, and thy  
helth accordyng to thy promes.

And I shall answere to them  
that vpbzayde me, for I haue  
trusted in thy wordes.

And take not the worde of  
truthe from my mouth vtterly,  
for I haue muche trusted in thy  
iudgementes.

And I wyll kepe thy lawe  
alway

The Commendations.

alway, worlde without ende.

And I haue walked at large,  
for I haue sought thy commaun-  
dementes.

And I spake of thy testimo-  
nies in the sight of kynges, and  
I was not ashamed.

And I haue mused on thy  
commaundementes, whiche I  
haue loued.

And I haue lyft vp my han-  
des to thy commaundementes  
which I haue loued, and I shal  
be occupied in thy iustificatiōs.

**R**emembze thy worde to me  
thy seruaūt, in which thou  
hast geuen me hope.

The same hath comforted me  
in myne affliction, for thy worde  
hath quickened me.

The proude men haue done  
wic-



**The Commendations.**

wickednes on euery side, but  
I haue not swarued from thy  
lawe.

I haue bene myndeful of thy  
iudgementes good lord, from  
the beginnyng of the worlde, &  
haue bene comforted.

I haue feinted because of sin-  
ners that forsake thy lawe.

Thy iustifications were my  
songes in the place of my way-  
faryng.

In the night season I haue  
thought of thy name, o lord, and  
I haue kepte thy lawe.

I had this because I searched  
out thy iustifications.

**O** Lord, thou art my port-  
on, I haue promised to kepe  
thy lawe.

Portio  
meado-  
mure.

### The Commendations.

I haue besought thy ma-  
iestie with all my hearte, haue  
mercy on me accoꝝdyng to thy  
worde.

I haue considered my wayes,  
and I haue turned my fcete in-  
thy testimonies.

I am ready, and am not trou-  
bled to kepe thy commaundes,  
mentes.

The bondes of synners haue  
bewrapt me, and I haue not foꝝ-  
gotten thy lawe.

I rose vp in the middes of the  
night to geue the thankes, foꝝ  
the iudgementes of thy iustifica-  
tion.

I am partaker of al that feare  
the, and of them that kepe thy  
commaundementes,

¶

The Commendations.

O Lorde, the yearth is full  
of thy mercy, teach me thy iusti-  
fications.

Conita =  
te fecisti.

**T**hou hast dealt gētely with  
thy seruaunt, o lord, accor-  
dyng to thy worde.

Teache me goodnes, lear-  
nyng and knowlage, for I haue  
beleued thy cōmaundementes.

Before I was humbled, I did  
synne, therfore I haue kepte thy  
worde.

Thou art good, and in thy  
goodnes teache me thy iustifi-  
cations.

The iniquitie of proude men  
is multiplied vpon me, but I  
withall my hole hart shal serche  
out thy commaundementes.

Their heart is congeled like  
milke, but I haue thought vpo  
thy

The Commendations.

thy commaundementes.

It is good for me that thou hast humbled me, that I may lerne thy iustifications.

The law of thy mouth is dearer to me, then thousandes of golde or siluer.

**T**hy handes haue made me & fourmed me, geue me vnderstandyng to lerne thy commaundementes. Manus  
tuc.

They that feare the ihall se me, and be glad, because I haue trusted muche in thy wordes.

I know o lord, that thy iudgements are right, and in thy truth thou hast humbled me.

Let thy mercy be to comfort me, accor dyng to thy worde vnto thy seruaunt.

Let thy mercies come to me,  
and



The commendations  
and I shall lyue, for thy lawe is  
my study.

Let the proude which wrong-  
fully haue done wickednes vn-  
to me, be confounded, and I wil  
be occupied in thy commaunde-  
mentes.

Let them be turned to me  
whiche feare the, and they that  
know thy testimonies.

Let my heart be immaculate  
in iustifications, that I be not  
confounded.

Defect  
in salu-  
tari.

**M**Y soule hath longed for  
thy saluation, and I  
haue trusted muche vnto thy  
worde.

Myne eyes haue longed for  
thy promes sayng: when wylte  
thou comfort me?

For

The Commendations.

For I am made lyke a bottel  
in the smoke, I haue not forgot-  
ten thy iustifications.

How many be the dayes of  
thy seruaunte, when wilt thou  
geue iudgemente of them that  
persecute me?

Wicked men haue tolde  
me fables, but not after thy  
lawe.

All thy commaundementes  
is trueth, wicked men haue per-  
secuted me, succour me.

They had almost made an  
ende of me in the yearth, but I  
haue not forsaken thy commaū-  
dementes.

Quicken me accordyng to thy  
mercy, and I shal kepe the testi-  
monies of thy mouth.

Q

The Commendations.

Triceter =  
nū dñe.

**O** Loꝛde, thy woꝛd endureth  
in heauen euerlastyngly,  
Thy truth remaineth from  
generation to generation, thou  
hast founded the yearth, and it  
abideth.

By thine oꝛdinaunce the day  
contynueth, foꝛ al thynges obey  
vnto the.

Except thy lawe had bene my  
meditaciō, peraduenture I had  
perished in my trouble.

I shall neuer foꝛget thy ius-  
tificatiōs, foꝛ in them thou hast  
quickenēd me.

I am thyne, saue me, foꝛ I  
haue sought out thy iustificati-  
ons.

Synners haue awayted me  
to destroy me, I haue vndersta-  
nd thy testimonies.

The Commendations.

I see that all persecution  
hath an ende, thy commaunde-  
ment is very bꝛode.

**O** Lord, howe much haue *Quomo*  
I loued thy lawe, it is *do dilect*  
my study all the day long.

Thou hast made me wysc o-  
uer myn enemyes throughe thy  
commaundement, for it is euer  
with me.

I haue perceiued moze then  
all that taught me, for thy testi-  
monies were my meditation.

I haue perceiued moze then  
auncient men, because I haue  
serched thy commaundementes.

I haue kept my feete frō eue-  
ry euill way, that I might kepe  
thy wordes.

I haue not declyned frō thy  
iudgementes, for because thou

*M. i.* hast



## The Commendations.

hast set me a lawe.

How swete be thy wordes vnto my taste, and to my mouth sweeter then hony.

I haue taken vnderstandyng of thy commaundementes, therefore haue I hated euery way of iniquitie.

*Lucerna  
pedibus  
meis.*

**T**hy word is a lanterne vnto my feete, and a light vnto my pathes.

I haue sworne and decreed to kepe the iudgementes of thy righteousness.

O Lorde, I am brought low on euery side, quicken me accordyng to thy worde.

The voluntary offrynges of my mouth, make them acceptable, o lorde, and teache me thy iudgementes.

*My*

The Commendations.

My soule is euer in my handes, and I haue not forgotten thy lawe.

Synners haue set a snare for me, and I haue not erred from thy commaundementes.

I haue gotten thy testimonies by inheritaunce for euer, for because they be the ioy of my hart.

Bow my heart to do thy iustifications euermore for reward.

I haue hated the wicked, and I haue loued thy lawe.

Iniquos  
odio ha-  
bui.

Thou art my helper and my defender, & I haue trusted much in thy worde.

O ye wicked, bowe from me, and I shall serche the commaundementes of my God.

Receiue me accordyng to thy worde and I shall liue, and con-

M.ii.

foud

The commendations.

founde me not otherwyse then  
I loke for.

Helpe me, and I shalbe safe,  
and I shall be occupied in thy  
iustifications ever.

Thou hast dispised al that go  
from thy iudgementes, for their  
thoughtes were vniust.

I haue reputed al synners of  
the yearth for offenders; there-  
fore I haue loued thy testimo-  
nies.

Strike my fleshe with thy  
feare, for I am aserd of thy iud-  
gementes.

*Psal. lxxviij.  
Fect iudi-  
cium.*

I Haue done iustice & right-  
eousnes, delyuer me not to  
them that falsly blame me.

Receiue thy seruaunt into  
goodnes, let not proude men  
falsely blame me.

*Myne*

## The Commendations.

Myne eyes are wasted in lo-  
kyng for thy helth, and the word  
of thy iustice.

Do to thy seruaunt accordyng  
to thy merci, and teache me thy  
iustifications.

I am thy seruaunt, geue me  
vnderstandyng, & I may know  
thy testimonies.

It is tyme to do, o lord, for  
they haue broken thy lawe.

Therfore I haue loued thy  
commaundementes aboue Golde  
and Topase.

And therfore I was led to al  
thy commaundementes, I haue  
hated euery wicked way.

**O** Lord, meruelous be thy  
testimonies, therfore my  
solle hath serched them.

Mirabi-  
lia testis-  
monia.

The declaration of thy wor-

M.iii.

des



**The commendations.**

**Des doth illumine, and geue vnderstandyng, to the simple.**

**I opened my mouth & dyue in my bꝛeth, for I desired thy commaundementes.**

**Loke vpon me, and haue mercy vpon me accordyng to the iudgement of them that loue thy name.**

**Direct my goynges accordyng to thy word, and let no iniquitie reigne ouer me.**

**Redeme me fro þe false blame of me, that I may kepe thy commaundementes.**

**Lighte thy face vpon thy seruaunt and teache me thy iustifications.**

**Myne eyes haue brought furth streames of water, because they haue not kept thy law.**

**Righteous**

The Commendations.

**R**ighteous art thou lord, Just<sup>9</sup> es  
and righteous is thy iud<sup>9</sup> tu dñe.  
gemente.

Thou hast commaunded iu-  
stice in thy testimonies, & trueth  
most chiefly.

My scale hath caused me to  
consume, because myne enemies  
forgot thy wordes.

Thy worde is vtterly tryed  
with fire, and thy seruait loued  
it.

I am yong and set at naught  
yet haue I not forgottē thy cō-  
maundementes.

Thy iustice is iustice euerla-  
sting, and thy lawe is truthe.

Trouble and heuynes haue  
entangled me, thy commaunde-  
mentes are my study.

Thy testimonies be equitie

My iustice euerla-

**The Commendations.**

euerlastyngly, geue me vnder-  
standyng and I shall lyue.

Clamauit  
in toto  
corde  
meo,

**I** Haue called with my hole  
heart, heare me lord, for I  
shall serche thy iustifications.

I haue cryed vnto the, saue  
me that I may obserue thy com-  
maundementes.

I haue pꝛeuented in tyme, &  
haue cryed, for I haue greatly  
trusted in thy wordes.

My eyes haue pꝛeuented the  
daunying of the day, for to study  
thy wordes.

Lord heare my voyce accor-  
dyng to thy mercy, and quicken  
me accordyng to thy iudgemēt.

They that persecute me haue  
drawen nigh to wickednes.

And from thy lawe they are  
gone farre wyde.

Lord

The Commendations.

Lozde, thou art nere at hand  
& all thy wayes are very truth.

At þe beginnyng I had know-  
ledge of thy testimonies, for þe  
hast established them for euer.

**B**ehold my trouble and de-  
bliuer me, because I haue  
not forgotten thy lawe.

Wilde hu-  
militate  
meam.

Judge my cause and redeme  
me, quicken me, accoꝝdꝝng to thy  
woꝝde.

Health is farre from synners,  
for they haue not searched out  
thy iustifications.

Thy mercy lozde is muche,  
accoꝝdꝝng to thy righteousnes  
quicken me.

Many there be whiche perse-  
cute me and trouble me, I haue  
not swarued from thy testimo-  
nies.

A



### The Commendations.

I sawe the offenders, and I was astonied, because they kept not thy wordes.

Beholde lord, for I haue loued thy commaundementes, quicken me in thy mercy.

The beginning of thy word is veritie, all thy iudgementes are iustice euerlastyngly.

Principes  
persecuti  
unt

**T**he princes haue persecuted me without cause, & my heart hath ben a drad of thy wordes.

I shalbe glad of thy wordes as he that hath founde many spoyles.

I haue hated iniquitie, and haue abhorred it, but thy law I haue loued.

Seuen tymes in the day haue I praised y, because of thi right-  
wise

The commendations

wise iudgementes.

Great peace is to them that loue thy lawe, and they are not offended.

I looked for thy saluation, O lord, and loued thy commaundementes.

My soule hath kepte thy testimonies, & hath loued the greatly.

I haue kept thy commaundementes & thy testimonies, for all my wayes are in thy sight.

O Lord, let my prayer approache nere in thy sight, geue me vnderstandyng accordyng to thy worde.

Appropin-  
quet de-  
precatio.

O lord, let my prayer entre into thy sight, delyuer me accordyng to thy worde.

My lippes shall powze furth  
thy

**The Commendations.**

thy praise, when þu hast taught  
me thy iustifications.

My tonge shall shewe furth  
thy worde, for all thy commaun-  
dementes are equitie,

Let thy hand be ready to help  
me, for because I haue chose thy  
commaundementes.

O lord, I haue desired thy  
helth, & thy lawe is my study.

My soule shal lyue and praise  
the, and thy iudgements shall  
helpe me.

I haue wādered like a shepe  
which was lost, o lord, seke out  
thy seruaunt, for I haue not for-  
gotten thy commaundementes.

*for he who  
thy love you  
make by a  
your name and*

# The psalmes of the Passion.

Deus, deus meus. Psal. xxi.

The discription of the Passion of  
our sauyour Christ, and of his  
aduauncement and kyng-  
dome.



O God, mi god, loke to=  
watde me, why hast  
thou forsaken me, far  
fro my health be the  
wordes of my complaint.

My God I cry and call to þ  
by day, but thou hearest me not,  
& likewise by nyght & cease not.

But thou dwellest in the holy  
place, O the worship of Israel,  
our fathers trusted in the, they  
trusted, & þ diddest deliuer the.

They cryed to the, and they  
were made safe, they trusted in þ  
& they were not confounded.

A



The psalmes of the passion.

I truly am but a woyme, &  
no man, the rebuke of men, and  
outcast of all the people.

All they that see me, laugh me  
to scoone, they spake with their  
lippes and nodded their hedes.

Saiyng, he trusted in  $\bar{\text{p}}$  lord,  
now let him deliuer him, let him  
saue him, for he loueth him.

For thou art he that tokest me  
out of my mothers wombe, and  
wast my hope from my mothers  
brestes, to the I was cast out fro  
my natiuitie.

Thou art my God, from my  
mothers wombe depart not fro  
me.

For tribulation is nere at  
hande, and there is none to help  
me.

Many calues haue cōpassed  
me

The psalmes of the passion.

me, and fat Bulles haue beset  
me about.

They haue set their mouthes  
wide open vpon me like a Lyon  
cramppng and roaryng.

I am poured furth like water  
and all my bones be dispersed  
asonder.

My heart is made like meltynge  
ware in the middes of my belly.

My strength is dyled vp like  
a sherd, my tonge cleaueth fast  
to my iawes, & I haue brought  
me into the dust of death.

For many dogges compassed  
me about, the couel of the wic-  
ked haue beset me.

They pearced my handes &  
my fecte, they haue nombred all  
my bones.

They stode staryng & lokyng  
vpon

The psalmes of the passion.

vpon me, they deuider my garments amonge them, and vpon my cote they cast lottes.

But thou O lord, prolong not thy helpe from me, loke to my defence.

Deliver my soule from the sword, and myne onely soule from the power of the dogge.

Saue me from the mouth of the Lyon, and myne humilitie from the hornes of Unicorne.

I shall shew thy name to my brethren, and I shall praise thee in the middes of the congregation.

Ye that feare the lord, praise ye him, al the whole seede of Jacob glorifie him.

Let al the seede of Israel feare him,

The plaines of the paulton.

him, for he dispised not, nor dis-  
deined not the prayer of y<sup>e</sup> pooze.

Nor he turned not his face  
away from me, and when I cry-  
ed vnto him he heard me.

The shal I praise in the great  
congregation, I wil perfourme  
my vowes in the sight of them y<sup>e</sup>  
feare him.

Pooze men shall eat, and shal  
be fatysied, and they shal praise  
the lord y<sup>e</sup> seke after him, their  
heartes shall liue worlde with-  
out ende.

All the coastes of the yearth  
shall remembre them selves, and  
shalbe conuerted to the lord.

And all nations of people  
shall do worshyp in his sight.

For the kyngdome is the lordes,  
and he shal rule the people.

A. i.

All



The psalmes of the passion.

All suche as be fatte vpon the  
ycarth haue eaten and worshipped,  
all that shall descende into  
the ycarth, shall fall doune in  
his sight.

And my solle shall lyue to  
him, and my sede shall serue him.

The generacion to come shall  
be shewed to the lord, and the  
heauens shall shewe his iustice  
to the people that shall be borne,  
whiche the lord hath made.

Saluum me fac deus. Psal. lxi.

The complaint of Christ and his  
churche of their great aduersities. A  
seruent prayer for deliuerance. The  
aduersaries of God be cursed. An har-  
tie thākes geuyng for helpe obtayned.

Save me O god, for þy waters  
sare entred vnto my solle.

I sticke fast in the depe myre  
where

The psalmes of the passion.

Wherc no groundc is.

I am come into the depe of  
the sea, & tēpest hath ouerwhel-  
med me.

I haue trauiled cryng my  
throte is made hoarse, my light  
hath fayled while I trusted in  
my God.

They y<sup>e</sup> hate me without cause  
are mo then y<sup>e</sup> heares of my hed.

They that are myne enemyes  
and haue persecuted me giltles,  
are inighty, I payde then the  
thynges that I neuer toke.

God, thou knowest my sin-  
plenes, and my fautes are not  
hyd from the.

Let not them that trust in the  
o lord God of hostes, be asha-  
med for my cause.

Let not those that seke the be

R. ii.

con

The psalmes of the passion.  
confounded thow me, O lord  
God of Israel.

For I haue suffred reproche for  
thi sake, shame hath couered my  
face.

I am become a straunger vn  
to my brethren, and an aliaunt  
vnto my mothers children.

For the zeale of thine house  
hath eaten me, and the rebukes  
of them that rebuke the, are fal  
len vpon me, I chastened my self  
with fastyng, and that was tur  
ned to my reproche.

I put on an heere coat also,  
and they iested vpon me.

They that sate in the gate  
spake against me, and they that  
dranke wyne made songes vpon  
me.

But lord I make my prayer  
vnto

The psalmes of the passion.

vnto the in the time of thy good  
wyll O God.

Hearc me in the multitude of  
thy mercy, in the trueth of thy  
saluation.

Take me out of the myze that  
I sticke not, delyuer me fro the  
that hate me, and out of the depe  
waters.

Let not the tempest of water  
droune me, neither let the depe  
swalow me vp, & let not the pyt  
shut her mouth vpon me.

Hearc me o lozde, for thy mer  
cy is kinde, loke vpon me accor  
dyng vnto the multytude of thy  
mercies.

And turne not thy face from  
thy seruaunt, for I am in trou  
ble, hearc me spedely.

Take hede to my soule & saue

A.iii.

it,



The psalmes of the pation.  
it, deliuer me because of myne  
enemies.

Thou knowest my reprofe, my  
shame and my dishonour.

All they that trouble me are  
in thi sight, my hearte hath lo-  
ked for rebuke & wretchednes.

I looked for some to be heaup  
with me, and there was none to  
comfort me, & I founde none.

They gaue me gall to eat, &  
when I was thirsty, they gaue  
me bytter drinke.

Let their table be made a  
snare to them, and a reward, and  
an occasion of fallyng.

Let their eyes be blynded, &  
they se not, and euer bow doune  
their backes.

Poure out thine indignatio  
vpon them, and let thy wrath  
full

The psalmes of the passion.

Full displeasure take holde of  
them.

Let their habitation be voide  
and no man to dwel in their ten-  
tes.

For they haue persecuted him  
whom thou hast smitten, & they  
haue encreased the payne of my  
woundes.

Lay vpon them wickednes  
vpon wickednes, and let them  
not entre into thy ryghteous-  
nes.

Let them be wyped out of the  
booke of the liuyng, and let them  
not be written with the iust.

I am pooze and sorowful, thy  
helth o God hath taken me vp.

I wyl praise the name of god  
with a song, and magnify hym  
with praise.

R. lili.

And

The psalmes of the passion.

And it shall please god better  
then a yong Bullocke that bea-  
reth hoznes and houes.

Let the pooze considze and be  
glad, seke after God, and your  
folle shall liue.

For the lozde hath hearde the  
pooze, and hath not dispised his  
pziouers.

Heauē and yearth praise him  
the sea, and all that crepeth in  
them.

For God shall saue Syon, &  
the cities of Iuda shalbe buil-  
ded, and they shall dwell there, &  
they shall inherit it.

The posteritie also of his ser-  
uautes shall possesse it, & they  
that loue his name shall dwell  
therin.

Dñe

**The psalmes of the passion.**

**Domine deus salutis. Psal. lxxviii.**

**A greuous complaynt of the godly person, extremely handeled with diseases and persecutions, and that without any comfozte.**

**O** Lozde God of my helth, **I** haue cryed day and night before the.

Let my praier entre into thy presence, bowe thyne eare vnto my praier.

For my soule is full of aduersities, and my lyfe draweth nigh vnto hell.

I am counted as one of them that go doune into the pyt, and I am as a man without helpe, free among the ded.

Like vnto them that be wound-  
ed and lye in the graue, whom  
thou



The psalmes of the passion.

thou remembrest nomore, & are  
put away from thy hande.

They haue layed me in the  
lower pyt in darke places and  
in the shadow of death.

Thine indignatiō is fast vp-  
on me, and thou hast layed vpo  
me all thy waues.

Thou hast put away mine a-  
quaintaunce farre frō me, they  
take me as abhominable.

I am betrayed, I cannot get  
furth: my sight waxed dimme  
foz lacke.

Lozde, I called vpon the, the  
hole day, vnto the I haue stret-  
ched out myne handes.

Wylt thou shew wonders to  
the dead, or shall the phisitians  
raise men againe to praise the?  
shall

The psalmes of the passion.

Shal any mā shewe thy mercie  
in the graue and thy truth in  
destruction?

Shall thy wonderous wor-  
kes be knowen in the darke, and  
thy righteousness in the land of  
forgetfulness?

And I haue to the cried o lord,  
and earely shall my praier come  
before the.

Lozde, doest thou reiect my  
solle, and turnest thou thy face  
fro me?

I am pooze and in trauailes  
euen froin my youth, and when  
I was exalted I was casten  
doun and troubled.

Thy wꝛath hath passed ouer  
me, and thy terrours haue trou-  
bled me soze.

They

The psalmes of the passion.

They came rounde about me  
all day like water, and compas-  
sed me together.

My louer & frende hast thou  
put away far frō me, & mine ac-  
quaintāce for my wretchednes.

Quare fremuerunt gentes. Psal. ii.

The rage of the people against  
Christ. Christ is ordeined a  
kyng of his father. Rulers  
be exhorted to godly  
knowledge.

**W**hy hath the Heathē ragede  
and why hath the people  
imagined vayne thynges?  
The kynges of the yearth  
stode vp, and the rulers came to-  
gether against the lord, and a-  
gainst his Christ.

Let vs bryake their bondes  
asunder, and let vs cast away  
their

The psalmes of the passion.

their yoke from vs.

He that dwelleth in heauen  
shall laugh them to scozne, & the  
lorde shall haue them in derision.

Then he wyl speake vnto the  
in his wrathe, and bere them in  
his sore displeasure.

I truely am made kyng of  
hym, ouer Syon his holy hyll,  
preachyng his precept.

The lorde saide to me, thou  
art my sonne, this day haue I  
begotten the.

Aske of me, and I shall geue  
the, the Gentiles for thine inhe-  
ritaunce, and the vtter parte of  
the yearth for thy possession.

Thou shalt rule them with an  
yron rod, and breke them in pe-  
ces like a potters vessell.

And now, ye kynges vnder-  
stand



The psalmes of the passion.  
stande, be learned ye that iudge  
the yearth.

Serue the lord in feare, and  
reioyce to hym with reuerence.

Get discipline, that the lord  
be not angry, and ye perish fro  
the right way.

When his anger shalbe kyn-  
dled for a shorte whyle, blessed  
are all they that trust in hym.

*Cripe me de inimicis. Psal. lviij.*

The prayer of Christ for hym selfe  
and for his brethren, agaynst his  
persecutours.

**D**eliuer me from mine ene-  
mies o my God, deliuer me  
from them & rise against me.

Deliuer me fro the workers  
of wickednes, saue me from the  
bloodshedders.

For lo, they haue catched my  
soule

The psalmes of the passion.

solle, stoute men haue assauted  
me.

Ther is no iniquite nor fault  
in me O lord, without iniqui-  
tie haue I runne and directed  
my way.

Arise to succour me and loke  
and thou lord God of myght,  
God of Israell.

Stire to byset all the gen-  
tiles, haue mercy of none that  
worke iniquitie.

They shalbe couerted at euē,  
and shalbe as hungry as dog-  
ges, and shall compasse aboute  
the citie.

Lo, they will speake with  
their mouth and a swerde is in  
their lips, for who hath hearde?

And thou lord shalt haue the  
in derisiō, and thou shalt byng  
al

The psalmes of the passion.

all gentiles to naught.

My strength I shall ascribe  
to the, for thou art God my defence,  
my God, his mercy will  
preuent me.

God sheweth me how I shulde  
deale with myne enemyes, kyll  
them not lest my people might  
forget.

Scatter them abroad by thy  
myght and put them downe O  
lord my protectour.

For the synne of their mouth,  
& for the wordes of their lippes  
let them be taken in their pride.

For their blasphemy & lying,  
they shalbe notified to be destroyed.

In the wrath of destruction,  
and they shall not remayne, and  
they shall know that God hath  
rule

**The psalmes of the passion.**  
rule ouer Jacob and ouer al the  
coastes of the worlde.

They shalbe cōuerted at euē,  
and shalbe as hūgry as dogges  
and shall compasse aboute the  
cylie.

They scatter abrode for meat,  
yf they haue not ynoughe, they  
will murmur.

As for me, I will syng of thy  
powre and praise thy mercy be-  
time in the moynynge.

For thou hast bene my Defen-  
dour, and refuge, in the daye of  
my trouble.

Unto the O my helper, wil I  
syng, for thou o God art my de-  
fendour, my God, my mercy.

**D.i.**

**The**



**T**he passion of our sa-  
uour Iesu Christ, witten by  
saint Ihon.



Iesus went furthe  
with his disciples  
ouer the broke Ce-  
dron, where was a  
Garden, into the  
whiche he entred  
with his disciples. Judas also  
(which betrayed him) knewe the  
place, for Iesus oftentymes re-  
sorted thither with his disciples  
Judas than after that he had re-  
ceiued a band of men and mini-  
sters of the high priestes & Pha-  
rises, came thither with lâterns  
and creshetes, & weapons. Thā  
Jes<sup>us</sup> knowyng all thinges that  
shulde come on him, went furth  
and sayd vnto them, whom seke  
ye

The passion.

ye: They answered him, Jesus  
of Nazareth, Jesus sayde vnto  
thē, I am he, Judas also whiche  
betrayed him, stode with them.  
But as soon as he had sayd vnto  
them, I am he, they went backe-  
wardes & fell to the ground. And  
he asked thē again, whō seke ye?  
They sayd, Jesus of Nazareth,  
Jesus answered, I sayde vnto  
you, I am he, yf then ye seke me,  
let these go their waye, that the  
sayng might be fulfilled which  
he spake: of thē whiche y<sup>e</sup> gauest  
me, haue I not lost one. Simō  
Peter had a swerde & drew it, &  
smote the high priestes seruaūt  
and cut of his right eare: The  
seruautes name was Malcus.  
Thā sayd Jes<sup>us</sup> vnto Peter, put  
vp thy swerd into y<sup>e</sup> sheath, wylt  
thou

D.ii.

### The passion

thou not that I shal drinke of þ  
cup whiche my father hath geue  
me: Than the company and the  
captaine of the ministers of the  
Jewes toke Iesus & bound him,  
and led him awaye to Anna first,  
for he was father in lawe vnto  
Cayphas whiche was the highe  
priest the same yeare, Cayphas  
was he that gaue counseil to the  
Jewes, that it was expedient þ  
one man shulde dye for the peo-  
ple. And Symō Peter folowed  
Iesus and another disciple, the  
disciple was knowen of the high  
priest, and went in with Iesus  
into the palyes of the high priest  
but Peter stode at the doore with  
out. Thā went out the other dis-  
ciple whiche was knowen vnto  
the high priest, and spake to the  
damosel

The passion.

damosel that kept the doze, and  
brought in Peter. Thā sayd the  
damosel that kept the doze vnto  
Peter, art not thou one of this  
mans disciples to? He denied it,  
& said, I am not: The seruaūtes  
& the ministers stode ther, & had  
made a fire of coales for it was  
colde, & they warmed thē selues,  
Peter also stode among them &  
warmed him selfe: Than ē high  
priest asked Jesus of his disci-  
ples and of his doctrine. Jesus  
answered him, I spake openly  
in the world, I euer taught in ē  
Synagoge & in the temple, whi-  
ther all the Jewes resort, and in  
secret haue I said nothing: why  
askest thou me? Aske thē whiche  
hard me what I sayde vnto thē.  
Beholde, they can tel what I  
D.iii. said

John 18:1-18  
New Testament



The passion

sayd. Whan he had thus spoke,  
one of the ministers which stode  
by, smote Iesus on the face, say-  
yng, answerest thou the high priest  
so? Iesus answered him, If I  
haue euyl spoken, beare witness  
of euil, if I haue wel spoke, why  
smytest thou me? And Annas  
sent him bound vnto Cayphas the  
high priest. Simō Peter stode &  
warmed him selfe. And thei said  
vnto him, art not thou one of his  
disciples too? He denied it, and  
sayd, I am not. One of the ser-  
uautes of the high priest his co-  
sen whose eare Peter smote of,  
sayd vnto him, Dyd not I se the  
in the garden with him? Peter  
denied it againe, and immediat-  
ly the cocke crewe. Thā led they  
Iesus fro Cayphas into the hal  
of

The passion.

of iudgemēt; it was in the morn-  
nyng, & they the selues went not  
into the iudgement hal, lest they  
shulde be defiled, but that they  
might cate the Paschal Lambe,  
Pylat then went out vnto them  
and said: what accusation bring  
you against this mā. They an-  
swered & sayde vnto him, yf he  
were not an euil Doer, we wolde  
not haue deliuered him vnto the  
Thā said Pylat vnto the, Take  
ye him, & iudge him after poure  
owne lawe. Thā the Jewes said  
vnto him. It is not lawful for  
vs to put any mā to death, that  
the wordes of Iesus might be  
fulfilled, whiche he spake, signi-  
fying what death he shulde dye.  
Thā Pylat entred into the iud-  
gement hal againe, & called Je-  
sus, and sayd vnto him, art thou

**The passion.**

the king of the Jewes: Jhesus answered, sayest þu that of thy selfe, or dyd other tel it þe of me: Pylat answered: Am I a Jewe: Thine owne nation and high priestes haue deliuered þe vnto me, what hast thou done: Jhesus answered: my kyngdome is not of this worlde, if my kyngdome were of this worlde, then wolde my ministers surely fight, þe I shulde not be deliuered to the Jewes, but nowe is my kyngdome not fro hence. Pylat sayd vnto him, art thou a king than: Jhesus answered, Thou sayest that I am a kyng, for this cause was I borne, and for this cause came I into the worlde, þe I shuld beare witnes vnto the tructh. And all that are of the tructh, heare my  
boice

**The passion.**

boyce. Pylat sayd vnto him,  
what is trueth? And whē he had  
sayde that, he went out agayne  
vnto the Jewes, & sayd vnto thē  
I fynde in him no cause at al, ye  
haue a custom that I shuld deli  
uer you one lose at Easter. Wyl  
ye that I lose vnto you the king  
of the Jewes? Than cried they  
all agayne sayng, not him, but  
Barabas: that Barabas was a  
robber. Than Pylat toke Iesus  
& scourged him. And 4 souldiers  
woud a croune of thornes & put  
it on his head, and did on him a  
purple garment, & sayde, Hail  
kyng of the Jewes, & they smote  
him on 4 face. Pylat went furth  
agayne, & sayd vnto thē, Behold  
I byng him furth agayne to  
you, that ye may knowe that I

D.b.

fynd



The passion.

fynd no fault in him. Thā came  
Jesus furth, wearyng a croune  
of thorne, and a roobe of purple:  
And Pylat sayd vnto them, be-  
holde the man. Whan the high  
priesstes and ministers sawe him  
they cried sayng, Crucifie him,  
crucifye him. Pylat sayd vnto  
thē: Take ye him & crucifye him  
for I fynd no cause in him. The  
Jewes answered him, we haue a  
lawe, & by the lawe he ought to  
dye, because he made him selfe  
sone of God. Whā Pylat heard  
that sayng, he was the more a-  
frayd, and went againe into the  
iudgement hal, & sayd vnto Je-  
sus, whēce art thou? But Jesus  
gaue him no answer. Thā said  
Pylat vnto him. Speakest thou  
not vnto me? knowest thou not  
that

### The passion.

that I haue powre to crucifye hē,  
and haue powre to deliuer the:  
Jesus answered. Thou couldest  
haue no powre at al against me,  
except it were geuen the from a-  
boue. Therfore, he hē deliuered  
me vnto the hath the more sinne.  
And frō thēce furth sought Py-  
lat meanes to deliuer him, but  
the Jewes cried, sayng, If thou  
let him go, thou art not Ceasars  
freed, for whosoever maketh him-  
selfe a kyng, is against Ceasar.  
Whan Pylat heard hē sayng, he  
brought Jesus furthe and late  
doun to geue sētence, in a place  
called the Pauenment, but in the  
Hebryue Gabbatha. It was  
Pasch enē, about the sixt houre.  
And he sayd vnto the Jewes.  
Beholde youre kyng: but they  
cried away with him, away with

**The passion.**

him, Pylat sayd vnto the. **Shal**  
**I crucifie your king?** The high  
priesstes answered, we haue no  
kyng but Ceasar. Than deliue-  
red he him vnto the to be cruci-  
fied. And they toke Iesus & led  
him away, & he bare his crosse, &  
went furth to a place called the  
place of dead mens sculles (whi-  
che is named in Hebreue Golga-  
tha) where they crucified him.  
And with him. iij. other, on ether  
side one, & Iesus in the middes.  
Pylat wrote a title, & put on the  
crosse. The wrytyng was, Iesus  
of Nazareth kyng of the Iewes  
This title red many of the Je-  
wes, for the place where Iesus  
was crucified, was nigh to the  
citty. And it was wrytten in He-  
breue, Greke, and Latine. The  
sayd

### The passion.

sayd the high priestes of the Jewes to Pylat, wrighte not kyng of the Jewes, but that he sayd, I am kyng of the Jewes. Pylat answered: what I haue written, that haue I written. Than the souldiers, when they had crucified Iesus, toke his garmentes and made foure partes, to euery souldier a part, & also his coate. The coate was without seame, wrought vpo<sup>n</sup> throughout. And they sayde one to another, let vs not deuide it, but cast lottes, who shal haue it. That the scripture might be fulfilled, whiche sayeth: they parted my rayment among them, & on my coate dyd they cast lottes. And 4 souldiers dyd this in deede.

**C** There stoode by the crosse of Iesus



### The passion.

Jes<sup>us</sup>, his mother & his mothers  
sister, Mari <sup>the</sup> wife of Cleophas  
& Mari Magdalene. Whā Jes<sup>us</sup>  
sawe his mother & the Disciple  
stādyng, whom he loued, he sayd  
vnto his mother. Woman, be-  
hold thy sōne. Than sayde he to  
the Disciple: behold thy mother,  
and frō <sup>that</sup> houre the Disciple toke  
her for his owne. After that whā  
Jesus perceiued that al thinges  
were perfourmed: that the scrip-  
ture might be fulfilled: He sayd  
I thirst. There stode a vessel ful  
of vineger by, Than they filled  
a sponge with vineger, & woude  
it aboute with yslope & put it to  
his mouthe. As sone as Jes<sup>us</sup> had  
receiued of the vineger, he sayd,  
It is finished, & bowed his head  
& gaue vp the gost. The Jewes  
then

The passion.

then because it was the Saboth  
euen, that the bodics shulde not  
rewayne vpon the crosse on the  
Saboth daye (for that Saboth  
day was an high day) besought  
Pylat that their legges might  
be broken, and that they myght  
be taken doune. Than came the  
souldiers and brake the legges  
of the first, and of the other whi-  
che was crucified with Iesus,  
But whan they came to Iesus,  
and sawe that he was dead alre-  
dy, they brake not his legges:  
but one of the souldiers with a  
speare thrust him into the syde,  
and furthwith came there out  
blud and water, and he that  
sawe it bare recoorde, and his re-  
corde is true, & he knoweth that  
he

The passion.

he sayeth trueth, that ye might  
belcve also, for these thinges  
were done that the scripture  
shulde be fulfilled, ye shall not  
bzeake a bone of hym. And  
againc another scripture sayeth  
They shal se him whō they have  
perfed. After Joseph of Arama-  
thia (which was a discipule of Je-  
sus: but secretly for feare of the  
Jewes) besought Pylat that he  
might take doune the body of  
Jesus. And Pylat gaue him li-  
cence: And there came also Ni-  
codemus whiche at the begin-  
nyng came to Jesus by night,  
and brought of myrrhe, and  
Aloes mingled together aboute  
an hūdzeth pound weight. Thā  
toke thei þ body of Jesu & wound  
it in linen clothes with the o-  
dours

**The passion.**

dours as the maner of þ̄ Jewes  
is to bury. And in the place  
where Iesus was crucified,  
was a garden, and in the  
garden a newe sepulchre,  
wherin was neuer mā  
layde. There layde  
they Iesus be-  
cause of  
the Jewes Sabbath euen,  
foz the Sepulchre was  
nigh at hand.

**P.i.**

**Praiers**



## **P**raiers of the passion of our sauour Christ.

Blessed be the father, and the sone,  
and the holy gost.

Let vs praise him & exalt him, world  
without ende.

i.



**A** mightye God, oure  
heauenly father, thy  
mercye and goodnes  
is infinite & without  
measure. It is thy mercy, and  
no goodnes þ̄ was in vs whiche  
moued the to sende into þ̄ world  
thine onely begotten eternall  
sonne to take our nature vpon  
him, & therin to worke the misse-  
ry of our redēption & saluation,  
accoꝝdꝝng as thou haddest ap-  
pointed, & haddest spoken before  
by the mouthes of al thy prophe-  
tes, which were from the begin-  
nyng. And it was thy blessed  
will,

**Prayers of the passion.**

will, thy mercy and goodnes to-  
wardes vs, that thy heauenly  
sonne dyd suffre persecution,  
trouble, & aduersitie, betrayed  
of his owne frende and disciple  
Judas, was traytrously taken  
and carped away, to be falsly  
accused and vniustly condem-  
ned, to be cruelly bet and scour-  
ged. And finally, with moost  
scornefull rebukes, to be put to  
moost painefull and shainefull  
death that coulde be deuised.

All this O heauenly father  
was done through thy mercy  
and blessed will, for oure sakes  
not onely to answer and satisf-  
fye thy iust wrathe and angre  
whiche we had deserued bothe  
for the offences of oure fyrst  
parentes, and yet dayly dooe  
D.ii. deserue

Prayers of the passion.

deserue by trāsgressing thy holy  
commaundementes, but also to  
restore vs againe vnto thi grace  
and fauoure, to indue vs with  
thy heaucnly giftes, that we  
might serue the in holynes and  
righteousnes al the daies of our  
life. And finally to make vs by  
the fre benefite of thy derely be-  
loued sones passion, & the price  
of his most pretiouse blud, par-  
teiners with him of his infinite  
and vnspeakeable glozy & blesse  
in heauen. Wherefore, O heauē-  
ly father we besecche the powre  
vpon vs thyne holy spirit, and  
make vs in our heartes clearly  
to se, & most stedfastly to beleue  
this thyne infinite gracious  
goodnes shewed & geuen vnto  
vs by thine owne sone our saui-  
our

**Prayers of the passion.**

our Iesus Christ: and with this belefe, make vs to put our cōfidence & hope of saluation in him, whom thou hast appointed to be our onely redemer and sauour. Make vs alway to rendre vnto the most humble & heartie thankes for thine incomprehenſible mercy and goodnes towardes vs. Finally, make vs to profeſſe the death of thy dearely beloued ſonne, in renouncyng and forſaking al ſine, that we may plainly appere to riſe with him in newnes of life, in righteouſnes, innocency, & all true holynes, & after this life to reigne with him in euerlaſtyng glory. Heare vs our heauenly father, for our Lorde Iesus Chriſtes ſake. Amen.

**P.iii.**

**All**



Prayers of the passion.

ii. **A** Almighty God our heauēly father we beseeche thy gracious goodnes, that likewise as thy onely begotten & dearely beloued sōne our sauour Iesus Christ accordyng to his blessed will suffered willyngly death & bitter passion for our redemptiō and saluation, hauyng therof foresight and certen knowlage: So in like maner, whensoever it shalbe thy pleasure to lay like crosse and affliction vpon oure hackes, & we may also willyngly and patiently beare it, to the true triall of oure faith against the later day, and to thy euerlasting glory. Heare vs our heauenly father, for our Lorde Iesus Christes sake. Amen.

Our

Prayers of the passion.

**O** Ur saviour and redemer <sup>iii.</sup>  
Jesu Christ, whiche in thy  
last supper with thine Apostles  
diddest cōsecrate thy blessed bo-  
dy & blud vnder the fourme of  
bread & wyne: Graūt vs we be-  
seche þe euer stedfastly to beleue,  
and kyndly to acknowledge thy  
infinite & almightye powre, thy  
incōprehensible loue towardes  
vs, & that we may alway worthe-  
ly receiue the same blessed sacra-  
ment accordyng to thy holy or-  
dinaūce, that therby we may ob-  
tayne increase of all godlynnes in  
vnitie of spirit, with þe our head,  
and by the & thy spirite with all  
the company of thē that be true-  
ly thine, whiche be thy spiritual  
and mystical bodi, & our spiritu-  
al & chrysten brethrene. Heare vs  
P. iiii. our

Prayers of the passion.

our sauiour Christ for thy name  
sake. Amen.

iii.

**A** Almighty God our heauē-  
ly father whiche sufferedst  
Peter the apostle, presumyng of  
his owne powte miserably to  
fal, not only in the denial of his  
master Christ for feare of an hād  
mayde, but also in forswering, &  
cursyng of him selfe, if euer he  
knewe him: Graunt vs we be-  
sech the merciful father, that we  
neuer psume of our owne might  
and powre, but beyng in our  
owne hartes humble and lowly,  
knowledgyng oure owne infir-  
mitie, frayltie & weakenes, may  
euer in all our assayes, receiue  
at thy mighty hand, strenght and  
comfozte to the acceptable per-  
fourmaunce

**Praiers of the passion.**

**J**ournaunce of thy holy & blessed  
wyl. Hcare vs our heauenly fa=  
ther, for oure lord **J**esus **C**hri=  
stes sake. Amen.

**O**ure blessed sauiour **J**esu .v.  
**C**hrist, whiche in þ great  
heuines of thy solle, & intollera=  
ble anguish, whiche thou sustei=  
nedst befoze thy passion: diddest  
fal doune vpo thy face in praier  
vnto thy heauenly father, geue  
vs grace & the ayde of thy holy  
spirit, that we likewise in al heu=  
nes of minde & troubles of this  
wozrde, runne euermore by most  
humble and instaunt praier vn=  
to the ayde and comforte of our  
heauenly father. Hcare vs oure  
sauiour **C**hrist, for thy name  
sake. Amen.

**P. v.**

**M**



prayers of the passion.

vi.

**A** Almighty God eternall father, we do remembze, that in the cōdemnation of thyne owne dearely beloued sōne, that most innocent lambe our sauour Jesus Christ, the iudge did sit, witnesses were brought, Christ was presented & cōdemned, & al trueth there was troden vnder foote, al vnrighteousnes did reigne, and innocency condemned. O most gracious lord & father, graunt vnto oure heades & rulers, that they may euer in al their iudgements iudge accor dyng to true iustice and equitie without corruption, partialitie and wicked dissimulation, to the oppzession of wickednes, & to the maintenance of thy euerlastyng trueth, iustice, honoz and glozy. *Hearc*  
vs

Praiers.

to our heavenly father for our  
lord Jesus Christes sake. Amen.

A prayer in the morning.

**O** Lord God almighty, to  
whom and before whom all  
things are manifest and plaine  
whiche sufferest not a sparrow to  
light on the ground without thy  
prouidence, and whiche in times  
past by thy holy spirite diddest  
guyde our forefathers, Abraham,  
Isaac & Jacob in thy pathes &  
wayes, and against the going  
of yong Toby into a straunge  
countre diddest prouide thy ho-  
ly Angel and messenger to be his  
guyde: graunt me this day in most  
wretched sinner (whom by thy  
worde thou dost encourage to call  
vpon

**Prayers.**

bpōn the in all times of nedes & necessities) that I may haue thy holy spirit to direct my pathes & wayes this day, & I may walke accōrdyng vnto thy godly will and pleasure, profit of mi neighbour & glozy of thi name: which liuest and reigneſt worlde without ende. Amen.

**C** A prayer at your vprisyng.

**O** Lozde Iesu Chriſt, whiche art the very bright ſūne of the worlde, euer riſyng, neuer ſallyng, whiche with thy holſome loke engendreſt, preſerueſt, noriſheſt, & makeſt ioyfull al thinges that are in heauē & in yerth. Shyne fauourably I beſeche & vnto my ſpirit, that the night of ſinnes and miſtes of errours  
Dziuen

**Praiers.**

dyuen awaye by thy inwarde  
light, I may walke all my life  
without stomblyng and offence,  
comly as in the day time, beyng  
pure from the woꝝkes of darke-  
nes. Graūt this O lord, whiche  
liuest and reigneſt with the fa-  
ther and the holy goſt foꝛ euer-  
moꝛe. Amen.

**A** praier before ye go to bed

**O** Loꝛde, whiche art onely  
God, true, gracious and  
merciful, whiche commaundest  
them, that loue thy name, to cast  
feare & care frõ them, and to cast  
it on the, pꝛomisyng most merci-  
fully thy selfe to be their pꝛotec-  
tour froin their enemies, their  
refuge in daunger, their gouer-  
ner in ỹ day, their light in darke-  
nes



## Prayers.

nes, and there watchemā on the  
night also, neuer to slepe, but to  
watche continually for the pre-  
seruyng of thy faythful: I besee-  
che the of thy boūtiful goodnes  
(O lozde) to forgeue me wherein  
I haue offended the thys day, &  
to receiue me vnder thy protec-  
tion this night, that I may rest  
in quietnes both of body & soule.  
Graunt myne eyes slepe, but let  
myne heart watche perpetually  
vnto the, that the weakenes of  
the fleshe cause me not to offend  
the lozde: let me at all tymes felc  
thy goodnes towarde me, that  
I be at al times stirred to praise  
the, late & early, & at midde day  
thy praise be in my mouth, and  
at midde night. Lozde instructe  
me in thy iudgementes, that all  
the

## Praiers.

the course of my lyfe beyng led  
in holynes and puritie, I maye  
be induct at last into the euerla-  
styng rest, whiche thou hast pro-  
mised by thy mercy to them that  
obey thy worde (O lord) to whō  
be honoz, praise and glozy for e-  
uer. Amen.

### ¶ A praier for trust in God.

**T**he beginnyng of the fal of  
man was trust in him selfe.  
The beginnyng of the restoring  
of mā, was distrust in him self &  
trust in God. O most gracious  
and most wise guyde oure saui-  
our Christ, whiche doest leade  
them the right way to immortal  
blessednes, whiche truely and  
vnfainedly trustyng in þe, cōmit  
thē selfe to the. Graūt vs þe like  
as we be blinde & feble in dede

**Prayers.**

So that we may take and repute  
our selves, & we presume not of  
our selves to se to our selues, but  
so farre to se, that alway we may  
haue the before our eyes to fo-  
lowe the, beyng our guide, to be  
redy at thy call most obediently,  
and to cominit our selves wholy  
vnto the: that thou whiche one-  
ly knowest the way, mayst leade  
vs the same way vnto oure hea-  
uenly desires. To the with the  
father and the holy gost be glo-  
ry for euer. Amen.

**C** A prayer for patience in  
trouble. Psal. lx.

**H**ow hast thou O lord,  
humbled and pluckte me  
downe? I dare nowe vnnethe  
make my prayers vnto the, for

**Prayers.**

thou art angry with me, but not  
without my deseruyng. Cer-  
tainly I haue synned lord, I  
confesse it, I wyll not deny it.  
But oh my God, pardō my tres-  
passes, release my dettes, rendre  
now thy grace agayne vnto me,  
stop my woundes, for I am all  
to plaged and beaten, yet lord,  
this notwithstanding I abyde  
patiently, and geue myne atten-  
daunce on the, continually wai-  
tyng for reliefe at thy hand and  
not without skill, for I haue  
receiued a token of thy fauoure  
a grace towarde me, I meane  
thy worde of promise concer-  
nyng Christ, who for me was of-  
fered on y cross for a raunsome,  
a sacrifice, and price for my syn-  
nes. wherfore accordyng to that  
Q. t. thy



**Praiers.**

thy promise defende me Lord by  
thy right hand, and geue a gra-  
tious eare to my requestes, be þ  
my steý in perilles, for all mans  
steýes are but vaine. Beat doue  
therfore myne enemyes thýne  
owne selfe with thy power, whi-  
che art myne only ayder and pro-  
tector O lord God almighty.  
Amen.

**A praier for con corde of Chyistes  
Churchc. Psal. lxxviii.**

**A**Ryse Lord let thýne ene-  
mies be scatered, thy ha-  
ters put to flight, the righteous  
& Chyistes disciples make plea-  
saunt and mery, let them syng  
praïses and plasaunt songes un-  
to the, let them blow abroad thy  
magnificence, let them most high-  
ly

**Prizes.**

ly aduauunce thy maiestie, let thy  
glozy grow, let the kyngdom of  
Chzist from heauen among the  
chosen be enlarged: be thou the  
father of the fatherles, the iudge  
of the wydowes, & the protector  
of them, namely whom the world  
forsaketh, whose consciences be  
troubled whom the worlde pur-  
sueth for Chzistes sake, whiche  
be neddy and wapped full of mi-  
sery. In thy house o lorde, let vs  
dwell in peace and concozd, geue  
vs all one heart, onc mynde, one  
true interpzetation vpon thy  
word. Pluk of the bandes aswel  
fro the cōsciēces as from the bo-  
dies of the miserable captiues, &  
of them also which as yet be hed-  
ged in within the listes of deth &  
vnaduisedly strue ageist grace.

**Q. II. How**

*Erzählung*

**Prayers.**

**H**ow dry (Lorde) is the flocke of  
thine heritage? I pray the poure  
doun largely the showers of  
thy graces, let a more plenteous  
fruitfulness chaunce, let thy peo-  
ple be strengthened with thy spi-  
rite. Graunt vs lord thy word a-  
boudantly, so that there may be  
many preachers of thy gospel,  
whiche may within them selues  
holili conspire & agre. Let thy  
Churche the spouse of Christ,  
deale large spoyles of the con-  
quered Satan. All that beleue  
in the, by Christ (o lorde God of  
health) mought lift the vp with  
praises, mought renoume the, &  
extolle the. We be entred into  
the voyage of saluation. Con-  
ducte vs luckely vnto the port,  
that beyng deliuered by the feth  
the

**Praiers.**

the very death we may escape &  
come to the very life. Finish the  
thyng þe þe hast begō in vs, make  
vs encrease from faith to faith,  
leauē vs not to our owne wyll  
and choyse, for it is slippery and  
redy to fall, To the thunderbol-  
tes of thy worde put vyolence,  
that we may geue the glory to  
the alonely. Geue to thy people  
courage and power to withstāde  
synne and to obey thy worde in  
all thynges, O lordē God most  
glozyous and excellent ouer all.

**Amen.**

**A praier agaynst the enemies  
of Christes trouth.**

**Psal. cccix.**

**D**eliuer me o lordē, from the  
vngodly and stiffe necked

**Q.iii. per**



**Prayers.**

persons, for þe seest how in their  
heartes they imagyn mischeue,  
and haue great pleasure to pick  
quarrelles, their tonges be moze  
sharpe then any adders styng.  
And vnder their lippes lurketh  
poyson of adders, but o merciful  
loꝝde, let me not fal into their hã-  
des, that they handle not me af-  
ter their owne lustes. Thou onli  
art my God, thou must heare my  
piteous plaint, loꝝde that rulest  
all together, that art þe strength  
and power of my defēce, be thou  
as a sallet on my heade whenso-  
euer the vngodly shall assaulte  
me: neither suffer thou not the  
wicked thus to prosper in their  
matters. Suffer not their cro-  
ked and malicious stomakes to  
increace, & spitefully reuile the.

**Lobe**

**Prayers.**

**L**oke vpon thy pooze wretches  
cause, & rid me out of these dayly  
griuaunces, then shall I with a  
right vp hart and pleasant cou-  
tenaunce extolle and magnify  
thy holy name. Amen.

**A** prayer to kepe the tong, and to es-  
chewe the infection of the  
worlde. Psal. cxi.

**T**O the I cry, O lorde, heare  
me spedely, let my prayer be  
as a swete tast and sauour in thy  
presence, and the listyng vp of  
myne handes as an eucnyng sa-  
crifice. Lorde set a watche about  
my mouth, kepe my lippes and  
my tonge also, & they speake no-  
thyng amisse (as do & vngodly)  
A.iii. but

**Prayers.**

persons, for þe seest how in their  
heartes they imagyn mischeue,  
and haue great pleasure to pick  
quarrelles, their tonges be more  
sharpe then any adders styng.  
And vnder their lippes lurketh  
poyson of adders, but o merciful  
loꝛde, let me not fal into their ha-  
des, that they handle not me af-  
ter their owne lustes. Thou onli  
art my God, thou must heare my  
piteous plaint, loꝛde that rulest  
all together, that art þe strength  
and power of my defece, be thou  
as a sallet on my heade whenso-  
euer the vngodly shall assaulte  
me: neither suffer thou not the  
wicked thus to prosper in their  
matters. Suffer not their cro-  
ked and malicious stomakes to  
increace, & spitefully reuile the.

**Lobe**

**Prayers.**

**L**oke vpon thy pooze wretches  
cause, & rid me out of these dayly  
griuaunces, then shall I with a  
right vp hart and pleasaunt cou-  
tenaunce extolle and magnify  
thy holy name. Amen.

**A** prayer to kepe the tong, and to es-  
chewe the infection of the  
worlde. Psal. cxi.

**T**O the I cry, Olorde, heare  
me spedely, let my prayer be  
as a swete tast and sauour in thy  
presence, and the lifyng vp of  
myne handes as an eucnyng sa-  
crifice. Lorde set a wathe about  
my mouth, kepe my lippes and  
my tonge also, & they speake no-  
thyng amisse (as do & vngodly)  
A.iii. but



**Praiers.**

but that they call purely & heartily  
vpon the, and reporte thy  
worthy praises. Bowe not in yne  
heart to lust after cruel nor to fo-  
low the fascion of the wicked &  
abominable synners, least I  
happen to cloke my wickednes  
with other synnes as hypocrites  
do. Let me not liue as they wold  
haue me do but rather as it shall  
best please the. Let me not ap-  
proue neyther theyr counsailes,  
nor their dedes, though they cast  
neuer so goodly a shew & a faire  
face to the worlde. Let me not  
herke to the tylsynges and swete  
baytes of the vngodly, whiche  
counsell me to filthy & vncleane  
thynges: but rather let me geue  
good eare to the righteous and  
godly man, though he sharply  
correct

**Praiers.**

correct and chide me. Let me al-  
way haue a redy eye toward the  
only, in the to trust, and to ap-  
ply my selfe vnto the. Cast not a-  
way my solle, neyther suffer it  
not to perishe. Kepe me that I be  
not tãgled with the snares of the  
vngodly, and from the pryuy  
trappes of malitious persones  
saue me. Defend me **A O R A T**  
through thy grace, for in all our  
owne deuises and workes, can  
nothyng be founde sure for vs  
to trust vpon.

**T**he praier of any captiue accord-  
dyng to the fourme of Dauid  
when he was byd in the  
caue, **Psalm. cxlii.**

**V**ith my voyce I crye to  
the, afore the I open my la-  
mentacions

**Prayers.**

mentactōs, in thy bosome I disclose the secrete worde of myne heart, my dolours and grefes I shew vnto the, myne heart is almost lyke to brast, so great is my discomfiture, Thou knowest all my falsions, o lord, & thou seest well ynough how the vngodly haue layde their snares for me. Lo, I cast my eye on thisside and thatsyde, aswell on my frendes as on my kynskolkes, but all in vayne, none of them all helpeth me. And agayn, I cannot runne away, I am so laden and ouercharged with yrons. O lord my maker and father, now vnto the I cry, thou art my onely shoteanker, defence and helpe. Thou art my portion and heritage in all countreies, yea I haue none other

Prayers.

ther possession but the onely. To  
the therfore I sticke all together  
knowyng certaynly & nothyng  
can go amysse with me. Conlidze  
then my lamentable complaynt;  
beholde, how I am low brought  
from the cruell pursuers, which  
be muche moze of powze then I  
am. Defende me, Deliuere me fro  
this pryson and horrible feare of  
synne and death, that I may set  
out thy name. All the saintes as-  
well Angels as men make suite  
for me, desirynge the for my com-  
forte. They shall not cease vntyl  
they obtayne thcir request. I  
meane vntyll thou forgeue me  
my synnes, and send me comfort  
in this distresse, with patience  
and long sufferynge.  
This once obteyned., the godly  
folke



**Prayers.**

Folke shal flock about me, & I shall  
not stynt to geue þ thanks, whē  
they see þ thou riddest me furth  
of these daungers, to the high  
praise of thy name. Lord be mer-  
ciful vnto vs, take part with vs  
then shall we for euer lift vp and  
magnify thy glorious name.

**Amen.**

**In great trouble of conscience.**

**Isal. cxxxi.**

**L**orde, heare my prayer,  
receiue my supplication,  
hearken to my plainte for thy  
righteousnes. Trye not the lawe  
with thi seruauit, for trueli then  
shall no liuyng mā be found vn-  
gylty: yea not one of thy saintes  
shulde escape quite at thy barre,  
onles thou graunt him thy gra-  
cious

**Prayers.**

thous pardon insomuche, even  
the very sterres be not pure and  
fauteles afoze the, In the Ang-  
gelles thou foundest synne.

Nowe myne enemies hunt for  
my soule, they beate and driue it  
downe, they thrust it into darke  
dungeons where felons conuict  
and condemned to death, were  
wont to be kepte. My spirite is  
sorrowful, my heart is heauy and  
sad within my brest: To the I  
holde vp my handes, requirynge  
the of mercy. For like as the dry  
grounde longeth for a shower of  
rayne, so my soule thynketh long  
till it haue thyne helpe and suc-  
cour, heere me spedely. if thou do  
not, I am in dispaire, my spirite  
is alwerci of this bōdage, I haue  
bid my lyfe farewell: wherfore O  
God

**Prayers.**

**G**od, hyde not thy face that I be  
not like vnto those, that be hur-  
led into the pyt of Damnacion.  
After this night of misery ouer-  
passed, let the pleasaunt mornynge  
of comforte luckely shyne on me  
that by time I may heare & fele  
thy goodnes, for in the is all my  
trust: point me the way that I  
shall walke in, for if thou be not  
my guide: I must nedes wader  
and stray out of the way. To the  
lord, I lift vp my soule, and that  
with all my heart, I beseeche the,  
take me furth of myne enemies  
handes. Thou onely art my suc-  
cour and saue garde. Teache me  
to worke whatsoeuer shalbe thy  
pleasure, for thou art my God.  
Let thy good spirit conduct me  
into the lande of the liuyng, en-  
courage

### Prayers.

courage my spirit for thy names  
sake: furth of all these troubles  
for thy righteousness deliuer me.  
Destroy myne enemies, as þu art  
gracious & fauorable towardes  
me. Those þu wilt worke me sorow  
& grieve, plucke furth of the way  
for I am thy seruant and for thy  
sake suffre I al this hurli burly.  
As thou art God: so helpe þu me.

¶ A prayer of the churche agaynst  
synnes. Sapien. xv.

**T**hou (o our God) art swete,  
long sufferyng, & true, & with  
merci ordrest þu al thynges, for if  
we syn, yet are we thine, for we  
know thy greatnes. If we synne  
not, then are we sure þu with þu we  
be allowed: for to know the, is per  
fect righteousness, pea, and to  
know thy righteousness & powre  
is

*iniquitas & peccatum  
aguntur ab eis (dox)*



Isaies.

Is the rote of immortallite.

In warres the praier of kyng Ase.  
ii. Paralipo. xiii.

**L**orde, it is all one with  
the, to helpe them that  
haue nede with few or with ma-  
ny: helpe vs o lord our God, for  
we trust in the, and in thy name  
be we come against this multi-  
tude. Thou art the lord our God  
let no man preuaile against the.  
Amen.

The praier of Manasses kyng of  
Juda. ii. Paralip. xxxvi.

**O** Lordc almighty, GOD  
of our fathers Abraham,  
Isahac, and Iacob, and of the  
iust secde of them, whiche þu hast  
made

**Praiers.**

made heauen and yearth, with  
al the ornaments therof, which  
hast ordained the sea by þy worde  
of thy commaundement, whiche  
hast shutte vp the depe, and hast  
scaled it for thy feareful & lauda  
ble name, O God of all mē, and ho  
norable befoze the face of thy  
powze, Thi fierse anger of thzet  
nyng is aboue measure heuy to  
sinners, but the mercy of thy pro  
mise is great and vnsercheable,  
for thou art the lord God most  
high aboue all the yearth, long  
suffering, and excedyng merci  
ful & sorry for the malice of men.  
I haue prouoked thine anger,  
and haue done euil befoze the,  
in comitting abominations &  
multipling of offences. And  
nowe, I bowe the knees of my  
heart

R.i.

**Praiers.**

heart, requirynge goodnes of the  
O lord I haue sinned Lord, I  
haue sinned, and know my wic-  
kednes, I desire the by praier, o  
Lord forgeue me, O lord for-  
geue me, & destroy me not with  
myne iniquities, nether do thou  
alway remēber euils to punishe  
them, but saue me (whiche am  
vnworthy) after thi great mercy  
and I wil praise the euerlasting-  
ly, all the daies of my life: for al-  
the powre of heauē praiseth the,  
and vnto the belongeth glory,  
worlde without ende. Amen.

**T**he oration of Job in his most gre-  
uous aduersite and losse  
of goodes. Job. i.

**N**aked came I out of my  
mothers wombe, and na-  
ked

**Prayers.**

**K**ed shall I turne agayne. The  
lord gaue and the lord hath ta-  
ken away, as it hath pleased the  
lord so it is done: nowe blessed  
be the name of the lord. Amen.

**A** prayer of Hieremy. Hieremy. xviij

**H**eale me (O lord) and I  
shal be hole, saue thou me,  
and I shalbe saued, for thou art  
my praise. Be not thou terrible  
vnto me, O lord, for thou art  
he in whō I hope. When I am  
in perill, let my persecutours be  
confounded, but not me. Thou  
shalt bring vpon them the tyme  
of their plage, and shalt destroy  
them right soe. Amen.

**A** prayer of Hieremy.

Hieremy. cxxi.

R. ii.

O lord



Prayers.

**O** Lord, thou hast chastened  
me, & thy chastenyng haue  
I receyued as an vntamed calf.  
Conuert thou me, & I shalbe co-  
uerted, for þu art my Lord God,  
for as sone as thou diddest turne  
me I repented my self: And whē  
I vnderstod, I smote vpon my  
thigh, I cōfessed and was asha-  
med, because I suffered the re-  
proche of my youthe.

**A** prayer of Salomon, for a compe-  
tent liuyng. Proverbes. xxx.

**T**wo thinges I require of  
the, that þu wilt not deny  
me befoze I dy. Remoue fro me  
vanitie and lies: geue me nether  
beggery nor riches, onely graūt  
me a necessary liuyng, least if I  
be to full I might happely be in-  
tised

Prayers.

used to deny the, and say: what  
felowe is the Lorde? or cōstray-  
ned through pouertie, I might  
fal vnto stealyng, & to forswere  
the name of my God. Amen.

A prayer for obteynyng of wisdom.  
Sapience. ix.

**G**OD of our fathers, & lord  
of mercy, thou hast made  
all thinges with thy worde, and  
ordained mā throughe thy wise-  
dome, that he shuld haue domi-  
nion ouer the creature whiche thou  
hast made, that he shulde order  
the worlde accordyng to equitie  
and righteousnes, and execute  
iudgement with a true heart,  
geue me wisdom, whiche is e-  
uer about thy seat, and put me  
not out from among thi chylde,

R. iii.

for

**Prayers.**

For I thy seruaunt, & sonne of thy handmayde, am a feble person, of a shorte time, and to yonge to the vnderstādyng of thy iudgement and lawes: yea, though a mā be neuer so perfect among the children of menne, yet if thy wisdom be not with him, he shalbe nothing worth. Oh send thi wisdom out of thi holy hea:uens & frō the thzone of thy majestic, that she may be with me & labour with me, & I may knowe what is acceptable in thy sight, For she knoweth and vnderstā: deth all thynges, and she shall conducte me right soberli in my woꝝkes, and pꝛeserue me in her powꝛe. So shall my woꝝkes be acceptable. Amen.

**The**

## Praiers.

**T**he praier of Iesus the sonne of  
Syrach in necessitie, and for wise-  
dome. Eccle. the last chapiter.

**I** Thankc the O lord & kyng,  
and praise the o God my sa-  
uour, I will yelde praises vnto  
thy name. Thou hast deliuered  
my body fro destruction, for thou  
art my defender & helper fro the  
snare of the fals tong, & fro them  
that are occupied in lyes. Thou  
hast bene my helper fro suche as  
rose against me, & hast deliuered  
me accoꝝdyng to thy great mer-  
cy, & for thy holpe names sake,  
thou hast deliuered me from the  
roꝝyng of the that prepared the  
selfes to deuoure me, out of the  
handes of suche as sought after  
my life, fro the multitude of the  
R.iii. that



**Prayers. :**

that troubled me & went aboute  
to set fyre vpon me on euery side,  
so that I was not hent in the  
middles of the fyre. Fro the depe  
of hel thou deliueredst me, from  
the vncleane tong, from lying  
wordes, from the wicked iudge,  
and from the vnrighteous tong  
My soule shal praise y<sup>e</sup> lozde vnto  
death, for my life drew nigh  
vnto hel downwarde. They com-  
passed me round about on euery  
syde, and there was no man to  
helpe me : I looked about me, yf  
there were any man that would  
succour me, but there was none.  
Then thought I vpon thi mer-  
cy, O lozde, and vpon thy actes  
that thou hast done cuer of olde,  
namely, y<sup>e</sup> thou deliuerest suche  
as put their trust in the, & riddest  
them

### Prayers.

the out of the hādes of the false  
Dantings: Thus lifted I vp my  
praier from the yearth, & praied  
for deliuerance from death, I  
called vpon the lord the father  
of my Lorde, that he wolde not  
leauē me without helpe in y day  
of my trouble, & in the tyme of  
the proude: I will praise thy  
name continually, yeldyng ho-  
nor & thankes vnto it, and so my  
praier is hard. Thou sauedst me  
frō destruction & deliueredst me  
frō the vnrighteous time: Ther-  
fore will I knowledge, & prayse  
the, and auāce the name of the  
lord. Whē I was yet but yong,  
or euer I went astray, I desired  
wisedome openly in my praier,  
I came therfore befoze the tēple  
and I sought it verye busily, &

R. b.

I will

Prayers.

I wil seke for it to my last houre.  
Then wil it flourish vnto me as  
a grape that is soone ripe. My  
heart reioysed in it, then went  
my foote the right way, yea fro  
my youthe sought I after it, I  
bowed downe mine eare a litle, &  
receiued it, I founde in my selfe  
much wisdom, and prospered  
greatly in it. Therefore will I  
geue þe glory vnto him that ge-  
ueth me wisdom, for I am ad-  
uised to do therafter, I will be  
gelouse to cleaue vnto that is  
good, so shal I not be confounded.  
My soule hath wrestled with it,  
I lifted vp myn handes on high,  
then was my soule lightened  
through wisdom, so þe I know-  
ledge my foolishness, I ordered  
my soule after it, I founde her in  
cleannes

## **Praiers.**

cleanenes, I had my heart in it  
from the beginnyng, and ther-  
fore shal I not be forsaken. My  
heart longeth after it, and ther-  
fore I gate a good treasure.

Throughe it the lord hath geuen  
me a newe tong, wherewith I  
will praise him. Oh come vnto  
me ye vnlearned, and dwel in the  
house of discipline, withdraue  
not your selves from it, but cō-  
mon of these thinges, for youre  
solles are very thrusty. I ope-  
ned my mouth and spake, Oh  
come and by wisdom without  
mony, and bowe doune youre  
necke vnder her yoke, and let  
yourre solle receiue discipline,  
it is cūen at hand and ready to  
be founde. Beholde with yourre  
eyes



**Prayers.**

eues, howe I haue had but litle  
laboꝝ, and yet haue muche rest.  
Oh receiue wisdomē, & ye shall  
receiue plenty of siluer & gold in  
your possession. Let your minde  
reioyce in her mercy, & be not a-  
shamed of her praise, woꝝk your  
woꝝke by times, & she shal geue  
you your rewarde in due tyme.

**C**A prayer to speake the worde of  
God boldly. Act. iiii.

**L**orde, thou art God, whiche  
hast made heauen & yearth,  
the sea and all that in them is,  
whiche by the mouth of thy ser-  
uaunt Dauid hast said, why did  
the Hethen rage, and the people  
imagin vaine thinges? The kin-  
ges of the yearth stode vp, and  
the rulers came together against  
the

### **Prayers.**

the lord, and against his Christ:  
for surely against thy holy sone  
Jesus, whom thou hast anoynt-  
ed, both Herode and also Pon-  
cius Pylat with the Ianynges  
and the people of Israel gathe-  
red them selves together to do e-  
uen whatsoeuer thine handes &  
thy counseil determined befoze  
to be done. And nowe lorde, be-  
holde their thretninges, & graūt  
vnto thy seruaūtes to speake thi  
worde withal confidence, & that  
thou wilt stretche furthe thine  
hand, to thintent that healyng,  
signes & wonders may be done  
by the name of thy holy sonne  
Jesus. Amen.

**C** A prayer for the peace of  
the churche.

**Lorde**

Prayers.

**L**orde Iesus Christ whiche  
of thine almightines madest  
al creatures both visiblc & inui-  
sible, whiche of thy godly wise-  
dome gouernest and settest all  
thinges in moost goodly ordre,  
whiche of thine vnspeakeable  
goodnes kepest, defendest, & fur-  
therest al thinges, whiche of thy  
depe mercy restorest the decayed,  
renewest the fallen, raysest the  
deade: vouchesafe (we pray the)  
at last to cast doune thy counte-  
naunce vpon thy welbeloued  
spouse & church, but let it be & a-  
miablc & mercifull countenaunce  
wher with & pacifiest al thinges  
in heauen, in yearth, & whatso-  
euer is aboue heauen & vnder &  
yearth: vouchesafe to cast vpon  
vs thole tendre and pitiful eyes  
with

**Prayers.**

with whiche thou oncs diddest  
beholde Peter that great shepe=  
herd of thy churche, & furthwith  
he remembred him selfe & repen=  
ted, with which eyes ones þ̄ did=  
dest be we þ̄ scattered multitude,  
and wert moued with cōpassion  
that for lacke of a good shepe=  
herde they wādered as shepe dis=  
persed & strayed asunder. Thou  
seest (O good shepeherde) what  
sundry sortes of wolues haue  
broken into thy shepecotes, of  
whom euerie one cryeth, Here is  
Christ, here is Christ, so that if it  
were possible þ̄ very perfect per=  
sons shulde be brought into er=  
rour. Thou seest with what win=  
des, with what waues, w̄ what  
storines thy sely ship is tossed,  
thy shyp wherein thy lytle flocke  
is



**Prayers,**

is in peril to be drowned. And what is now left, but  $\hat{p}$  it utterly synke & we all perishe? Of this tempest & storme we may thanke our owne wickednes and sinful liuyng, we espy it well & confesse it, we espye thy rightcousnes, & we bewaile our vnrighteousnes: but we appeale to thy mercye whiche (accoꝝdyng to the Psalmes of thy pzophete) surmounteth all thy woꝝkes, we haue nowe suffered muche punishment, beyng sousted with so many warres, consumed with suche losses of goodes, scourged with so many sortes of diseases & pestilences, shaken with so many fluddes, feared with so many straunge sightes from heauen, and yet appeare there no where  
any

## Prayers.

any haue oꝝ poꝛt vnto vs beyng  
thus tired and foꝛloꝛne amouge  
so straunge euils, but still euery  
day moꝛe greuouſpunishmen-  
tes, & moꝛe ſeme to hāg ouer our  
heades. We cōplaine not of thy  
ſharpnes moost tēdꝛe ſauioꝛ,  
but we cſpy here alſo thy mercy,  
foꝛaſmuch, as muche greuou-  
ſer plages we haue deſerued.

But O moſt mercifull Jeſu, we  
beſeche the ꝑ thou wilt not cōſi-  
dꝛe ne weigh what iſdue foꝛ our  
deſeruinges, but rather what be-  
cōmeth thy mercy, without whi-  
che nether the angels in heauen  
can ſtand ſure befoꝛe the, muche  
leſſe we ſely veſſelſ of clay. Haue  
mercy on vs, O redeemer, whiche  
art eaſy to be intreated, not that  
we be woꝛthy of thy mercye, but

S. i.

geue

**Praiers.**

geue thou this glozy vnto thine  
owne name: suffer not that the  
Iewes, the Turkes, & the rest  
of the Idantines, whiche either  
haue not knowen the, or do enuy  
thy glozy, shulde cōtinually tri-  
umphe ouer vs, and say: where  
is their God, where is their re-  
deemer, where is their sauoure,  
where is their brydgrome, that  
thci thus boast on: These oppro-  
brius wordes & vpbraidynge  
redoūd vnto the O lord whyle  
by our euils, me weigh & esteeme  
thy goodnes: they thinke we be  
forsaken whō they see not amen-  
ded. Once when thou slepst in  
the ship, & a tempest sodenly ari-  
syng thretned death to all in the  
shyp, thou awokest at the outcry  
of a fewe disciples, and streight  
waye at thine almighty worde

**Prayers.**

waves couched, the windes fell,  
the storme was suddenly turned  
into a great calme. The Dombe  
waters knew their makers voice  
Nowe in this farre greater tem-  
pest, wherin not a few mens bo-  
dies be in daunger, but innume-  
rable solles: we beseeche the at þ  
cry of thy holpe churche, whiche  
is in daunger of Drowning þ thou  
wilt awake. So many thousan-  
des of men doe crye, Lorde, saue  
vs, we perishe, the tēpest is past  
mans powre: yea, we se that the  
indeuours of thē that wold help  
it, do turne clene a cōtrarie way.  
It is thi worde that must do the  
bede lorde Jesu, Onely say thou  
with a worde of thi mouth: cease  
O tempest, and furthwith shall  
the desired calme appcare.

**S. ii.**

**Thou**



**Prayers.**

**T**hou wouldest haue spared so many thousandes of most wicked men, yf in the cytie of Sodoine had bene found but .x. good men: Nowe here be so many thousandes of men whiche loue the glory of thy name, whiche sigh for the bountie of thy house, & wylt thou not at these mens prayers let go thine anger, & remember thine accustomed & old mercies? Shalt thou not with thy heauēly policy turne our foly into thy glory? Shalt thou not turne the wicked mens euils to thy churches good? For thi mercy is wot then most of al to succour, when the thinges is with vs past remedy, and nether the might, nor wisdom of menne can helpe it. Thou alone bringest thinges to  
be

**Prayers.**

be neuer so out of order, into order againe: whiche art the onely authour & maintainer of peace. Thou framedst that olde confusion whiche we cal Chaos, wher in without order, without fashion cōfusely lay the Discoꝛdaunt seedes of thinges, & with a wonderful order the thinges that of nature fought together, þ̄ diddest alpe & knit in a perpetual band. But howe muche greater cōfusion is this where is no charite, no fidelitie, no bōdes of loue, no reuerēce, nether of lawes noꝝ yet of rulers, no agrement of opinions, but as it were in a misoꝛdered quire, euery mā singeth a cōtrary note. Among the heaucnly planetes is no discēſion, all.iiii. elemētes kepe their place, euery

**S.iii.**

one

**Praiers.**

one do thei roffice wherunto thei  
be appointed. And wilt thou suf-  
fer thy spouse, for whose sake al  
thinges were made, thus by cō-  
tinual discordes to perishe & go  
to wreke? Shalt thou suffer the  
wicked spirites, whiche be au-  
thours & workers of discorde to  
beare such a swynge in thy king  
dome vnchecked? Shalt thou  
suffer þ strong captaine of mis-  
chief, whō thou once ouerthre-  
west, againe to inuade thy tētes  
and to spoile thy souldiers? whē  
thou wert here a man cōuersant  
amonges men, at thy voice fled  
the deuils. Sende furthe we be-  
seche the, O lord, thi spirit whi-  
che maye driue awaye out of the  
brestes of al them þ professe thy  
name þ wicked spirites, masters  
of riot, of couetise, of bainglopy

*Thomas I. King*

Prayers.

of carnal lust, of mischief, and of  
discoꝝd. Create in vs, o our God  
a kyng, a cleane heart & reneue  
thy holye spirit in oure bꝛesteg,  
plucke not frō vs thy holy gost.  
Kēder vnto vs the ioy of thy sa-  
uyng helth & with thy pꝛincipall  
spirit, strēgthen thy spouse & the  
herdmen therof. By this spirit ꝑ  
reconciledst the yearthly to the  
heauenly, by this thou dyddeist  
frame and reduce, so many ton-  
ges, so many nations, so many  
sundry sortes of menne into one  
body of a churche, whiche bodye  
by the same spirit is knit to the  
their head. Thys spirit if ꝑ wilt  
bouchsafe to reneue in all mens  
hartes, thā shal also these foxren  
miseriēs cease, oꝛ if thei cease not  
at least thei shal turne to the pro-  
fite & auailc of the which loue ꝑ.



Prayers.

Stey this cōfusion, set in order  
this horrible Chaos' (O lord Je  
sus) let thy spirite stretche out it  
self vpon these waters of euil wa-  
ueryng opinions. And because  
thy spirite, whiche accoꝝdyng to  
thy Propheetes sayng cōteineth  
al thinges, hath also the science  
of speakyng: make that like as  
vnto all them whiche be of thy  
house, is all one light, one bap-  
tisme, one God, one hope, one  
spirit: so they may haue also one  
voice, one note and song, profes-  
syng one catholike trueth. Whe  
thou diddest moūt vp to heauen  
triumphantly, thou thꝛewest a-  
bout frō aboue thi pꝛecious thin-  
ges, thou gauest giftes amōgest  
men, thou dealtest sūdꝝy rewar-  
des of thy spirit. Renue agayne  
from

**Prayers.**

frō aboue thy olde boūtefulnes,  
geue that thing to thy churche  
now faintyng & growing doune  
ward, that thou gauest vnto her  
shotyng vp at her first begynyng  
Geue vnto princes & rulers the  
grace to stād in awe of the, & thei  
so may guide & cōmon weale as  
they shulde shortly redre accōp-  
tes vnto the that art the king of  
kynges. Geue wisdom to be al-  
waies assistent vnto the, & what  
soeuer is best to be don, thei may  
espy it in their myndes, & pursue  
the same in their doynges. Geue  
to thi bishops & gift of prophesy  
that thei may declare & interpret  
holy scripture, not of their owne  
brayne, but of thine inspiryng.  
Geue the & threfold charite whiche  
thou ones demaūdest of Peter

**S. v.**

**what**

Prayers.

What timeſt diddeſt betake vnto  
him ſt charge of thy ſhepe. Geue  
to thy pꝛieſtes the loue of ſober-  
nes, and of chaſtite. Geue to thy  
people a good wil to folowe thy  
cōmaundemētes, & a redines to  
obey ſuche perſons, as thou haſt  
appointed ouer thē. So ſhall it  
come to paſſe, if thꝛough thi gift  
thi pꝛinces ſhal cōmaund that ſt  
requireſt, if thi paſtours & herd-  
men ſhall teache the ſame, & thy  
people obey thē bothe, ſt the olde  
dignitie and tranquillitie of the  
church ſhal retorne againe with  
a goodly order vnto the gloꝝy of  
thy name. Thou ſparedſt the Ni-  
niuites appoited to be deſtroied,  
aſſone as they cōuerted to repen-  
taūce. And wilt thou diſpiſe thy  
houſe falling doune at thy feete  
whiche

### Prayers.

whiche in steade of sacke clothe  
hath sighes, & in stead of ashes  
teares: Thou promisedst forge-  
uenes to suche as turne vnto y,  
but this selfe thing is thy gift, &  
mā to turne with his hole heart  
vnto the, to the intente all oure  
goodnes shulde redound vnto  
thy glory. Thou art the maker,  
repaire thi worke, that thou hast  
fashioned. Thou art the rede-  
mer, saue that thou hast bought.  
Thou art the sauour, suffer not  
them to perishe that do hang on  
the. Thou art the lord & owner,  
challenge thy possession. Thou  
art the head, helpe thi membres.  
Thou art the kyng, geue vs a  
reuerence of thy lawes.

Thou art the prince of peace,  
bzeath



### **Prayers.**

breath vpon vs brotherly loue.  
**T**hou art y God, haue pitie on  
thy hūble beseechers: be thou ac-  
cording to Paules sayng, all  
thinges in al men, to the intent  
the hole quire of thi church with  
agreyng mindes & cōsonant voi-  
ces for mercy obtained at thy hā-  
des, may geue thākes to the fa-  
ther, sōne, & holy gost: whiche af-  
ter the most perfect exāple of cō-  
corde be destincted in propertie  
of personnes, & one in nature, to  
whom be praise and glozy eter-  
nally. Amen.

**A** prayer for the keepng of a  
good name.

**T**hat wise mā whiche was  
prip of thy secretes (O  
heauenly father) taught vs that  
an honest name is a treasure  
right

### Prayers.

right precious, when he sayeth:  
better it is to haue a good name  
then pretious oyntmētes. But  
this so excellēt & good thing we  
neither can get nor kepe, but by  
thy ayde & helpe. Nowe surely  
the well and fountayne of a good  
name is a faultlesse life: This  
therfore, in especial we demaūd  
and craue of the, o lord almighty-  
tie, yet neuerthelesse, forasmuch  
as oftentimes innocēcy & fault-  
les liuing is not ynough, nether  
yet a sure buckler & defence, na-  
mely against suche as vnder  
their lippes beare the poison of  
serpētes, yea, & oft times it hap-  
peneth, y when we suppose to be  
amōges our trustie frendes we  
dwel with Ezechiel among scoz-  
pions & venemous serpētes, we  
cry

**Prayers.**

cry with thy holy prophetes, O  
lorde Deliuer my soule from wic-  
ked lippes, & a gileful tong, but  
if neuertheles it be sene to thy  
goodnes to exercise thy scruaū-  
tes also with this affliction, to  
intēt thei may better be brought  
to godlines & perfection: Graūt  
(we the praye) that with Paule  
thy most valiaunt champion we  
may by reproche & glozy, by in-  
famy and good name, abide still  
in thy cōmaundemētes, through  
Jesu Christ, which also him self  
(when he walked here in yearth)  
was reuiled, flandered, euill  
spoken of, & called to his teeth a  
Samaritane, a wyne Drinker,  
a disceiuer of the people, & one  
that had a deuil. The same now  
reigneth

**Prayers.**

reigneth with the in gloꝝy toge-  
ther with the holy gost. Amen.

**A prayer against worldly  
carefulness.**

**O** Most deare and tender fa-  
ther, our defendour & nou-  
risher, indue vs with thy grace  
that we maye cast of the great  
blindnes of our myndes & care-  
fulness of worldly thinges, and  
maye put oure whole study and  
care in keepyng of thi holy lawe.  
And that we may labour and  
trawayle for oure necessities in  
this life, lyke the birdes of the  
ayre, and the lyllyes of the feeld  
without care. For thou hast  
promised to be carefull for vs, &  
hast comaunded that vpon the  
we



**Praier.**

we shulde cast al our care, which  
liuist and reigest worlde with-  
out ende. Amen.

**A** praier against pryde and vns-  
chastnes. Eccle. xxiij.

**O** Thou lord father & God  
of my life, let me not vse  
proudly to loke, but turne away  
from me al filthy desires. Take  
from me the lustes of the body,  
let not the desires of vncleanesse  
take holde vpon me and geue  
me not ouer into an vnshamefast  
and obstinate minde. Amen.

**A** nother praier against pryde

**O** LORD Christ in most  
mighty powre, most meke,  
& in greatest excellency, most low-  
ly, yea, of thine owne wyll most  
humble

### Prayers.

humble, geue vnto me thy minde  
and spirit that I may knowlege  
my wekenes leauened & infected  
with malitiousnes, that through  
thine example I may be humble  
and meke, whiche haue no cause  
to boast my self. Things of the  
world be vncertain, let to a short  
vse. The body is fadyng, fragile,  
and filthy, the mynde is blynoe  
& frowarde, whatsoeuer I haue  
of myne owne: it is naught, If  
I haue any goodnes, it is of  
God, and not of me. Knowyng  
this feblenes of my selfe why  
shulde I magnifie my selfe? And  
specially sith thou Lorde of hea-  
uen and yearth, beyng of suche  
wonderfull excellēcy diddest hū-  
ble thy selfe to the lowest state of  
men, graunt me true humilitie  
C. l. that

Praiers.

that I may be exalted to þe euer-  
lastyng glozy, whiche liuest and  
reignest with the father and the  
holy gost for euer. Amen.

A praier against enuy.

**I**orde, the inuentour and  
maker of all thynges,  
and the disposer of thy gyftes,  
which þe bestowest of thy boūte-  
ous liberalite, geuyng to each  
man more then he deserueth, vn-  
to each man sufficiently, so that  
we haue no cause of grudge or  
enuy, siþe thou gyuest vnto all  
me of thine owne, and vnto such  
as deserue it not, and to each  
man sufficiētly toward the hea-  
uēly blessednes: graunt vs þe  
we

**Prayers.**

we be not enuyous but quietly  
content with thy iudgement and  
the disposing of thy giftes and  
benefytes. Grant vs to be thank-  
full for that we receiue, and not  
to murmur secretly with our sel-  
ues against thy iudgement and  
blessed will, in bestowyng thy  
free benefites, but rather that we  
loue and praise thy bounteous  
liberalitie as well in others as  
in our self, and alwayes magnify  
the **OLD E**, the well  
of all giftes and goodnes. To  
the be glory for euer. Amen.

**A prayer against anger.**

**OUR LORD IESU**  
Christe whiche saydest,  
whosoever is angry with his  
brother



**Prayers.**

brother, shalbe gyltie to iudgement: which also doest reserue fro tyme to tyme all vengeaunce & displeasure to thy secret and iust iudgement: Graunt vs of thy great mercy that by no maner of occasion we fal not into disorderyng of our self by angre and desyre of reuengyng, but þat we may alway remembre not only thi godly commaundement, whiche chargeth vs to do well to them that hate vs & to pray for them that say euyl by vs: but also that we beare in mynde thi holy example which diddest pray for them that cruelly crucified þe. To the with the father and holy gost be glory euerlastyng. Amen.

**A prayer in aduersitie.**

Prayers.

**O** Lorde God without whose  
wyl and pleasure a sparow  
doth not fall vpon the grounde,  
seyng it is thy wyl and permis-  
sion. that I shulde be in this mi-  
sery and aduersitie: Seyng al-  
so that thou dost punish me with  
aduersitie, not to destroy me and  
cast me away, but to call me to  
repentaunce, and to saue me. For  
whom thou louest, hym dost thou  
chastise. Furthermore, seyng af-  
fliction and aduersitie worketh  
patience, and who so patiently  
beareth tribulatio, is made like  
vnto our sauio: Christ our hed.  
Finally seyng that in all tribu-  
latio and aduersitie, I am in as-  
suraunce of comfort at thy gra-  
tious hande. For thou hast com-  
maunded me to call vpon the in  
T.iii. the

**Prayers.**

the tyme of tribulation, and hast  
promised to here and succour me  
Graunt me therfore, o almighty  
God and mercifull father, in all  
trouble and aduersitie to be qui-  
et, without impaciencie and mur-  
muring, without discouraging  
and desperation, to praise & mag-  
nifie the, to put my hole trust &  
confidence in the, for thou neuer  
forsakest them, that trust in the,  
but workest all for the best to the  
that loue the, and seeke the glory  
of thy holy name. To the be glori-  
fy for euer. Amen.

**A prayer in prosperitie.**

**I** Gue the thanks o God al-  
mighty, which not alonly hast  
endued me with the gistes of na-  
ture, as reaso, powre, & strength  
but

Prayers.

but also hast plentifully geuen  
me the substance of this worlde :  
I knowledge (O lord) that these  
are thy giftes, and confesse with  
holy saint James that there is  
no perfect nor good gifte but it  
commeth from the (O father of  
lyghtes) whiche geuest freely &  
castest no mā in the teeth. I know-  
ledge with the prophete Agge,  
that golde is thine and siluer is  
thine, and to whome it pleaseth  
the, thou geuest it, to the godly  
that they may be thy Dispolers &  
distributours therof, & to the vn-  
godly to heap vp their dānaciō  
withal, wherfore my most merci-  
ful God, I hūbly beseeke & desire  
of þe to fraine in me with thi holy  
spirit a faithful heart & redy hā  
to distribute these thi good gifts  
C.iiii. accoz



### Prayers.

Accoꝝdyng to thy wyl and pleasure, that I treasure not by here where theues may robbe, & moꝝthes corrupt but to treasure in thy heavenly kyngdome where neither these may steale, noꝝ moth defile, to my owne comfort (whō of thy mercy thou hast promised to rewarde therfoꝝe) to the good example of the hūble and weake of thy congregation, and to the gloꝝy of thy name. Go whō with thy sonne and holy gost be al honour and pꝛaise, woꝝlde without ende. Amen.

**A** fruitfull pꝛayer to be said at all tymes.

**O** Mercifull God, graūt me to couct with a feruent minde

**Prayers.**

mynde, those thynges whiche  
may please the, to searche them  
wisely, to know them truely, and  
to fulfyll them perfectly to the  
laude & glozy of thy name. **O**re  
die my liuyng, so that I may do  
that whiche thou requirest of me  
and geue me grace that I may  
obteyne those thynges, which be  
most conuenient for my soule.

Good lord make my way sure  
and streight to the, so that I fall  
not betwene prosperitie, and ad-  
uersitie, but that in prosperous  
thynges I may geue þ. thanks,  
& in aduersitie be patiēt, so that  
I be not lift vp with the one nor  
oppressed with the other, And þ  
I may reioyce in nothyng, but þ  
whiche moueth me to the, nor to  
be sorry for nothyng, but those  
thynges

**Prayers.**

thynges whiche draweth me fro  
the, desirynge to please no body  
nor fearynge to displease any be-  
sides the. Lord let all worldly  
thynges be vyle vnto me for the  
let me not be mery with the ioye  
that is without the, & let me de-  
sire nothyng besides the. Let þy  
labour delight me whiche is for  
the, and let all the rest wery me,  
which is not in the. Make me to  
lift my heart oftynes to the, and  
when I fall, make me to thynke  
on the, and be sorowful with a stedfast  
purpose of amēdement. O my god  
make me humble without fay-  
nyng, mery without lightnes,  
sad without mistrust, sobre with-  
out dulnes, true without doble-  
nes, fearynge the without desper-  
acion, trustynge in the without  
presumynge

## Prayers.

presumpcion, tellyng my neigh-  
bours faulces without dissimu-  
lation, teachyng them with woꝝ-  
des and examles without moc-  
kynges, obedient without argu-  
yng, patient without grudgyng  
and pure without coꝝruption.

My most louyng lorde and god  
geue me a wakynge hearte, that  
no curious thought withdꝛawe  
me from the; let it be so strong,  
that no vnwoꝝthy affectiō dꝛawe  
me backwarde, so stable, that  
no tribulacion bꝛeake it. My

**L O R D E**, graunt me witte to  
know the, diligence to seke the,  
conuersation to please the: and  
finally, hope to embrace the, for  
the pꝛecious bludsake of that un-  
maculate lambe our onely saui-  
our **J E S U C H R I S T.**

To



Prayers.

To whome with the father and  
the holy gost thre personnes and  
one God, be al honour and glo-  
ry worlde without ende. Amen.

A deuout prayer vnto Iesu Christ  
called, O bone Iesu.

**O** Bountifull Iesu, O Swete  
Iesu, O Iesu the sonne of  
the pure virgin Mari, ful of mer-  
cy & truthe, O Swete Iesu after  
thy great mercy, haue pitie vpon  
me. O benigne Iesu I pray the  
by the same precious blud, that  
for vs miserable synners, thou  
were content to shed in the aul-  
ter of the crosse, that thou vouch-  
safe cleane to aduoyde al my wic-  
kednes, and not to dispise me he-  
bly this requirynge, and vpon  
the

Prayers.

thy most holy name Iesus calling. This name Iesus is a  
swete name. This name Iesus  
is the name of health. For what  
is Iesus but a sauiour: O good  
Iesus that hast created me, and  
with thy precious blud redeemed  
me, suffer me not to be damned  
whō thou hast made of naught.  
O good Iesu let not my wicked  
nes destroy me, whō thy almighty  
goodnes made and formed.  
O good Iesu reknewlodge that  
is thyne in me, and wype cleane  
away that draweth me froin the.  
O good Iesu whā tyme of mer-  
cy is, haue mercy vpon me, ney-  
ther confounde me not in þ time  
of thy terrible iudgement. O  
good Iesu, if I wretched synner  
for my moost greuous offences  
haue

**Prayers.**

haue by thy very iustice deser-  
ued eternall payne, yet I appele  
fro thy righteousnes, & stedfast-  
ly trust in thine ineffable mer-  
cy. I doubt not but thou wylte  
haue mercy vpon me lyke a milde  
father and mercifull lord. O  
good Iesu what profite is in my  
blud, syns that I must discende  
into corruption. Certeinely they  
that be dead shall not magnifie  
the, nor likewise all they that go  
to hell. O most merciful Iesu  
haue mercy vpon me. O most  
swete IESU, deliuer me. O  
moost meke IESU, be vnto  
me comfortable. O IESU  
accept me a wretched synner into  
the numbꝛe of them that shalbe  
saued, O Iesu the helth of them  
þ beleue in the, haue mercy vpon  
me,

**Praiers.**

me. O swete Iesu the forgeue-  
nes of all my synnes. O Iesu the  
son of the pure virgin Mari in-  
due me with thy grace, wysedom  
charitie, chastitie and humilitie  
yea & stedfast pacience in all my  
aduersities, so þæt I may perfytely  
loue the, & in the be glorified, &  
haue my onely delight in the,  
worlde without ende. Amen.

**A praiser to be saide at the house  
of death.**

**O** Lorde Iesu, whiche art the  
onely health of all men ly-  
uynge, and the euerlastynge lyfe  
of them whiche dye in faith.

I wretched synner geue and sub-  
mytte my selfe wholly vnto thy  
moost blessed wyll.

**And**



**Prayers.**

**And** I being sure þ the thyng  
cannot perishe, whiche is cōmit-  
ted vnto thy mercy: wyllyngly  
now I leaue this fraile and wic-  
ked fleshe in hope of the resur-  
rectiō whiche in better wyse shal  
restoze it to me againe. I beseeche  
the moost mercyfull lorde Iesu  
Christ, þ thou wylt by thy grace  
make strong my solle against al  
temptations, and that thou wilt  
couer and defende me with the  
bukler of thy mercy against al  
the assaultes of the deuyll. I se &  
knowledge that there is in my  
selfe no helpe of saluation, but al  
my confidēce, hope, & trust is in  
thy most mercyfull goodnesse. I  
haue no merites nor good wor-  
kes which I may alledge before  
the: Of synnes & euyll workes,  
alas

**Prayers.**

(alas) I se a great heape, but  
through thy mercy I trust to be  
in the numbze of them, to whom  
thou wilt not impute their sin-  
nes, but take and accept me foꝝ  
righteous and iust, and to be in  
heritour of cuerlastyng life.

Thou merciful loꝝd wert boꝝne  
foꝝ my sake: Thou diddest suffer  
bothe hunger and thirst foꝝ my  
sake, thou diddest pꝛeache and  
teache, thou diddest pꝛaye & fast  
foꝝ my sake : & diddest all good  
woꝝkes and dcedes foꝝ my sake,  
thou sufferedst moost greuous  
paines & turmētes foꝝ my sake.  
And finally, thou gauest thy  
most pꝛecious body to dye, and  
thy blud to be shed on the crosse  
foꝝ my sake. Howe most mercy-  
full sautour, let al these thinges

**Al.**

**pꝛofit**

**Prayers,**

profit me, whiche thou frely hast  
geuen me, that hast geuen thy  
selte for me: let thy blud cleanse, &  
washe away the spottes & foul-  
nes of my sinnes. Let thy righ-  
teousnes hide and couer my vn-  
righteousnes. Let the merites  
of thy passion and blud be the sa-  
tisfactiō for my sinnes. Geue me  
Lorde thy grace that my faith &  
saluacion in thy blud wauer not  
in me, but euer be firme and cō-  
stant, that the hope of thy mercy  
and life euerlastyng neuer de-  
cay in me, that charite wax not  
colde in me: finally, & the weake-  
nes of my fleshe be not ouercome  
with the feare of death. Graunt  
me merciful sauitour, that when  
death hath shut vp the eyes of  
my body, yet that the eyes yf my  
solle

**Prayers.**

solle may stil beholde and looke  
vpon the, that when death hath  
taken away the vse of my tong  
& speche, yet that my heart may  
cry & say vnto the: In manus tu-  
as domine commendo spiritum  
meum, that is to saye: O lord,  
into thy handes I geue and com-  
myt my solle, Domine Iesu acci-  
pe spiritum meum. Lord Iesu  
receiue my solle vnto the. Amen

**A generall confession of  
sinnes vnto God.**

**O** Most merciful lord God  
and most tender & deare fa-  
ther, vouchsafe I hartely besee-  
che y, to loke doune with thy fa-  
therly euen of pitie vpon me most  
vile & wretched sinner, which I ye  
here prostrate in heart before the

**A.ii.**

**feete**



**Prayers.**

feete of thy botomeles mercy,  
for I haue sinned against the  
throne of thy glory, and before  
the O father, in so much that I  
am no more worthy to be called  
thy sonne. Nevertheless, foras-  
much as thou art the God and  
father of all comfort, & againe de-  
sirest not the death of the sinner,  
but like a true Samaritane ta-  
kest thought of my selfe wounded  
soulle: Make me (I pray the) by  
inflowing thy precious oyle of  
comforte into my woundes, ioy-  
fully to runne with the lost sone  
vnto y lap of thine everlastyng  
pytie. For lo, thou art my hope  
and trust, in whō I onely repose  
my selfe, hauyng in the full confi-  
dence and faith, & so I say with  
very faithfull heart, trustyng in  
thy

Prayers.

thy merci, I beleue in the o God  
the father, in the o God the sone,  
in the o God the holy gost, the  
persons & one true and also very  
God, beside whō I knowledg  
none other God in heauē aboue  
nor in yearth beneth: yea, and I  
poore sinner do accuse my selfe  
vnto the deare father, & I haue  
soze & greuously offended thi al-  
mighty goodnes and maiesty in  
the cōmittynge of myne aboun-  
dant, greuouse & manyfolde sin-  
nes & wretchednes, for I haue  
not kept the lest of thy most god-  
ly & blisseful cōmaūdementes like  
as thy righteousness may requi-  
re & demaunde thesame of me: I  
haue (I say) not honored the like  
my God, nor dreed the lyke my  
lorde, loued the lyke my father,  
U.iii. trusted

Prayers.

trusted in the like my creator &  
saviour. Thy holy and dreadful  
name vnto whō al glori & honoz  
belōgeth, I haue vsed in vaine.  
I haue not sanctified the holy  
dayes with woꝝkes which be ac-  
ceptable vnto y, noꝝ instructyng  
my neighbour in vertue accor-  
dyngly. I haue not honozed my  
parentes noꝝ bene obedient vn-  
to them throughe whō (as by an  
instrument) thou hast wrought  
my conuynge into this worlde.  
The highe powers and rulers  
whiche take their aucthoꝝite of  
the I haue not bene willyngly  
obedient vnto. I haue not kept  
myne heart pure & cleane from  
manslaughter, yea, had not thy  
grace & mercy defended me the  
better, I shulde haue cōmytted  
the

### Prayers.

the dede also. I likewise am not pure frō theft, noz from aduoutry, noz from false witnesse bearyng, but haue in myne heart & mynde wisshed and desired my neighbours gooddes & thinges. I haue folowed the great pñce of this worlde Satan (whiche hath bene a lier euen frō the begynnyng) in cōcupiscence of the fleshe, in pride of liuyng, in liuyng, in disceitfulnes, in lechery, in hatred & also enuy, in backbiting, in dispayze, & also misbelefe. My fiue wittes haue I fouly misused & spent, in hearyng, seying, smellieng, tastieng and also felyng, whiche thou hast geuen me to vse vnto thy honoz and glozy, and also to the edification and profite of my neighbour. But in what maner so



**Prayers.**

euer that I haue offended and  
sinned against thy eternall ma-  
iestie (foz no manne knoweth  
thoroughly his sinnes as thi pro-  
phet witnesseth) whether it hath  
bene by day oz els by night, yea  
euen frō my childhod vnto this  
day, were it in woꝝdes, woꝝkes  
oz thoughtes secretely oz opely:  
O my merciful God, I am soꝝy  
foz it, euen frō the very botome  
of my heart, yea, and my soule  
mourneth foz soꝝowe most mer-  
ciful father, & I am not a thou-  
sand tymes soꝝier then I am.  
Howbeit, in token of great re-  
pentaūce (though all heartes be  
knowne well ynough vnto the)  
I do knocke & strike my breast &  
say in bitternes of heart & soule,  
loꝝde God & father haue mercy,  
loꝝd

### Prayers.

lorde God sone haue mercy, lord  
God holy gost haue mercy.

Spare me of thy infinite mercy  
dere lord now, & all the dayes  
of my life, & let me haue part of  
thine aboundaunt grace, so as I  
may chaunge my synfull life: &  
put out of me the olde man with  
al his euil concupiscence, & also  
that I may dye vnto the world,  
and that the worlde may be vn-  
to me a crosse, & so go furth in a  
newe life. Strengthen me (O  
lorde) in a true humble heart, in  
perfite loue, hope & trust in the.  
Geue my solle the grace to de-  
sire the onely, in the onely to re-  
toyce & repose my selfe, & that I  
may vtterly renounce & forsake  
the vaine affiaunce of this world  
so that thou maist fynd me redy  
with

**Prayers.**

with the good scruant in the  
midnight of my death, whiche  
shal sodenly stele vpon me like a  
theft ere I be aware. Be thou  
vnto me at the tyme of nede (O  
lord) a towre of strength, a place  
of refuge, & a defensible God,  
namely against the face of the  
fend, who like a rozyng Lyon  
shalbe then most redy to deuour  
me, & against desperatton, whi-  
che the shalbe busy to greue me.  
Let then thy comfort cleaue fast  
vnto me, thy mercy kepe me, &  
thy grace guide me. ffetche then  
againc, lord God y father, that  
whiche thy puissant myght hath  
shapen, ffetche then againe lorde  
sonne the whiche thou hast so  
wisely gouerned & bought with  
thy pretious blud. Take againe  
then

### **Prayers.**

then lord holy gost, that whiche thou hast kept & preserved so longyngly in this region of synne and vale of misery, iii. persons and one very God, vnto whom be praise and honour for ever & ever. Amen.

#### **A prayer against the deuil.**

**I**esu Christ(our lord)whiche by the mouth of the holy Apostle s. Peter, most truely diddest saye that our aduersary the deuil goeth about like a roynge Lyon, sekynge whom he may deuoure: he is busy and fierse, and breaketh in vpon vs, so that yf thou helpe not, he will soone deceiue vs, with his craft ouerturne vs, with his might & with his cruelnes teare vs in peces.  
**But**



Prayers.

But yf thou whiche hast vanquished him, wilt appeare, but as it were a farre of, thou wilt make him afrayd, and with thy onely loke put him to flight. Vouchesafe (O lozde) to receiue vs into thy garde, beyng but infantes, weke, feble and vnskillfull, least the fyers & cruel beast al to teare vs. We beare before vs and shewe furth in this our sight the crosse thy banner, the crosse thy triumph and victory, that our enemy may well know that we doo our busynes by thy counsaile, ayde, and strength: to the be glory for euer. Amen.

¶ For the desire of the life  
to come.

This

Prayers.

**T**hy my bodye is the very  
darke and filthy prison of  
the soule, this worlde is an exile  
and banishment: this life is care  
and miserie, but where thou art  
(O lord) there is the very coun-  
trei of libertie, and euerlastyng  
blessednes. Styre our myndes  
nowe and then, to remember so  
great felicity: Powre into oure  
heartes a desire of suche preci-  
ous thinges, and of all thinges  
most to be desired. Geue quiet-  
nes vnto our mynde, & graunt  
we may haue some tast of the e-  
uerlastyng ioyes, whereby these  
thinges of the worlde may seme  
filthy, and be so lothefull vnto  
vs, whiche we seke for so earnest-  
ly, and embrace so greedely, and  
retayne so surely, that we may  
refuse

**Prayers.**

refuse, & dispise these bitter and  
filthy thinges, and moost fer-  
uently desire the sweetenes of  
thy familiarite, in the whi-  
che all goodnes is con-  
teined: To the be glo-  
ry for euer.

**Amen.**

**The ende of the Primer.**

**\*I M P R I N T E D**

at London vwithin the precinct of  
the late dissolued house of the  
gray Friers, by Richard  
Grafton Printer to the  
Princes grace,  
the. xxix.

daye of  
May, the yere of our Lord,  
**M.D.XLV.**

**Cum priuilegio ad  
imprimendum  
solum.**



1515  
Fol. 15



Fol. 15 v. 15

**T**here foloweth the Epystels  
and Gospels of the Sondayes and  
festyual dayes; as they are used in the  
church through þ whole yere.

**T**he Epystle on newyeres day. The  
seconde chapiter vnto Titus.



**M**ost deare beloued  
Titus. The grace of  
God that bringeth sal-  
uation vnto al mē, hath  
appeared, and teacheth  
vs that we shulde deny  
vngodlynes & worldly  
lustes: & that we shulde  
lyue soberly, tyghteous-  
ly and godly in this pre-  
sent world, lokynge for

that blessed hope, and appeatynge of the glorie  
of the myghty God, and of oure souioure Iesu  
Christ, whiche gaue him selfe for vs, to redeme  
vs from al vnyghtuousnes, and to pouрге vs  
apreculiat people vnto him selfe, feruently geu-  
ing vnto good workes. These thynges speake, and  
exhorre.

**T**he Gospel on newyeres day. The  
seconde chapiter of S. Luke C.

**A**nd when the cyght dawe was come, that  
the chylde shulde be circūcysed, his name  
was called Iesus, which was named of the an-  
gel before he was cōcepyed in þ mothers wōbe

**T**he Epystle on twelwe day. E. say. ix. A.

## Epyttels and Gospels.

**A**nd therfore get the vp betymes (o Ierusalem) for thy lyght cometh, and the glory of the Lorde is rysen vp vpon the. Then take heade. For while the darknes and myst couereth the earth and the people, the Lorde shal shewe the lyght, & his glory shyne by þ. The heathen shal come to the light, and the kynges to the lyghtnes. And thou, Ierusalem, lyft vp thyne eyes, & loke vnto the heuyn. For these gather them selues, and they shall come vnto þ from far. And they shall gather them selues to the light. And thou seest this, thou shalt say, I was not. For the lawe wyl go to the gentes, & many may be couerted vnto the light. And the multitude of the heathen shal come to the light. And the multitude of Camels shal come to the light. And the multitude of Median & Ephra. And they shall bringynge gold and incense, & they shall prayse of the Lorde.

**T**he Gospel on tuesday

chapiter of sayng

When Iesus was

**W**

try, in the time

beholde, ther came

East to Ierusalem,

he that is borne kyng of Iewes. And when he sawe his sterre in the East, and are they that saye of hym. When Herode þ king had heard of these thynges he was troubled, and al Ierusalem with him. And he gethered al the cheife preestes and scribes of the people together, and demaunde of them, where Chyyst shulde be borne. They sayd

in Englyshe.

Ho. lii.

In Bethleem in Jewry, for thus it is  
the prophet. And thou Bethleem in  
Jewry, art not the lest cōcernyng  
me. For out of the shall come  
a ruler that shall gouerne my people. It  
was called the wyse mā  
for them, the tyme of  
them to Bethleem  
for p̄ chyld:  
the worde  
men

for  
old  
within  
any.  
Jerusalem. &c. Ye  
twelve dape.  
Monday within the vras  
of the first chapter of s. Iohn. D.  
Jesus cōmyng to him, & said:  
the lambe of God that taketh a  
the world. This is he of whō  
a.iii. A



## Epytels and Gospels.

**A**d therefore get the vp betymes (o Ierusalem) for thy lyght cometh, and the glory of the Lorde is rysen vp vpon the. Then take heade. For while the darkenes and myst couereth the earth and the people the Lorde shal shewe the lyght, & his glory shal shyne by þ. The heathen shal come to thy light and the kynges to the lyghtnes þ is rysen ouer the, lyft vp thyn eyes, & loke rounde about þ: Al these gather them selues, and come to þ. Sones shal come vnto þ from farre, & daughters shal gather them selues to the on euery syde. When thou seest this, thou shalt merueyle excedyngly, & the lawe wyl go to thy heart, So thus she may be conuerted vnto the, that is, the strength of the heathen shal come vnto the. The multitude of Camels shal couer the, the Dromedaries of Median & Epha. Al they of Saba shal come, bryngynge gold and incense, and shewynge the prayse of the Lorde.

**T**he Gospel on twelfe day. The seconde chapiter of saynt Mathewe A.

**W**hen Iesus was borne at Bethleem in Iury, in the time of Herode the kyng, beholde, ther came wyse men from the East to Ierusalem, sayinge: where is he that is borne kyng of Iewes? For we haue sene his sterre in the East, and are come to worshyp him. When Herode þ king had hard these thynges he was troubled, and al Ierusalem w him. And he gethered al the cheife preestes and sctybes of the people together, and demaunde of them, where Christ shulde be borne. They sayd  
to

to hym. In Bethleem in Jewry, for thus it is  
wrytten by the prophet. And thou Bethleem in  
the lande of Jewry, art not the lest cōcernyng  
the prynces of Iuda. For out of the shall come  
a captayne which shall gouerne my people Is-  
rael. Then Herode pryncely called the wyse mē  
and dyligently enquired of them, the tyme of þ  
starre that appeared. And sent them to Bethleē  
sayinge: Go, and serche dyligently for þ chylde:  
and when ye haue fōūde him, bryng me worde  
that I may come and worshyp him also. When  
they had hearde the kynge, they departed. And  
lo, the starre which they sawe in the East went  
before them vntyl it came & stode ouer the place  
where the chylde was. When they sawe þ star  
they were merueilously glade. And entred into  
the house, and fōūde the chylde with Mary his  
mother. And kneled downe, & worshipped hym  
and opened theyr treasures, & offered vnto hym  
gyftes, Golde, Frankensence, and Myrr. And  
after they were warned of God in theyr dreme,  
that they shulde not go agayne to Herode: they  
retourned into theyr owne countre by another  
way.

**C** The Epystle on the sonday within  
the vtas of the Epyphany.

**A** W, and receyue lyght Ierusalem. &c. Ye  
shal fynde this Epystle on twelſe dape.

**C** The Gospel on the sonday within the vtas  
of Epyphany. The fyrst chapiter of s. Iohn. D.

**I**ohn sawe Iesus cōmyng to him, & said:  
Beholde the lambe of God that taketh a  
way the synne of the world. This is he of whō

## Epyttels and Gospels.

I sayd: after me cometh a man whiche was before me for he was sooner then I, and I knewe him not: but þ he shulde be declared to Israel. Therefore am I come baptysynge with water. And Iohn bare recorde, sayinge: I sawe þ spirite descēdyng from heuen, lyke to a doue, and it abode vpon him, and I knewe him not, he that sent me to baptise in water, sayd to me, on whō thou shalt se the spirite discende, and tary styll on him: that same is he whiche baptiseth with the holy ghost. And I sawe & bare recorde, that this is the sonne of God.

**T**he Epyttle on the fyrst sunday after the  
vitas of the Epyphany. Ro. xii. A.

**B**rethren, I beseeche you by þ mercyful-  
nes of God, that ye make your bodyes  
a quicke sacrifice, holy and acceptable  
vnto God, whiche is youre reasonable  
scrupynge of God: and fashyon not your selues  
lyke to this worlde: but be ye chaūged in youre  
shape by the renuyng of your wyttes, that ye  
may fele what thyng that good, and accepta-  
ble, & perfyte wyl of god is:: for I say througħ  
the grace that vnto me is geuen, to euery man  
amonge you: that no mā esteeme of him selfe more  
then it becōmeth him to esteeme, but that he dys-  
cretly iudge of hym selfe accordynge as God  
hath dealte to euery man the measure of fayth,  
as we haue many membris in one body, and al  
membris haue not one offyce. So we being ma-  
ny, are one body in Chryst, & euery man among  
our selues one anothers membris.



**T**he Gospel on the fyrst sonday after þe vtas  
of the Epyphany. Luke. ii. f.

**W**hen Jesus was. xii. yere old, they wēt  
vp to Iherusalem, after the custome of þe  
feast, and when they had fulfyllid the  
daies as they returned home: þe chylde  
Jesus abode styl in Iherusalem, unknowyng to  
his father & mother, for they supposed he had  
ben in the cōpany. They came a dayes iourney  
and sought hym amonge their kynnsfolke & ac-  
quayntaunce, & founde him not. They went backe  
agayne to Iherusalem, and sought him, & it for-  
tuned that after thre daies, they founde him in  
the temple syttinge in the myddest of the do-  
ctours, both hearpyng them, & polpyng them: &  
al that hearde him merueiled at his wytt and  
answers. And when they sawe him they were  
astouyed. And his mother sayde to him: Sonne  
why hast thou thus dealte with vs? Beholde,  
thy father, and I haue sought the, sorrowng.  
And he sayd vnto them: howe is it that ye haue  
sought me? Wylt ye not that I must go aboute  
my fathers busynes? And they vnderstode not  
that sayinge whiche he spake to them. And he  
went with them and came to Nazareth, & was  
obedient to them: but his mother kept all these  
thynges in her hart, & Jesus encreased in wys-  
dome & age: and in fauour with God and man.

**T**he Epytyle on the secoude sonday after the  
vtas of the Epyphany. Roma. xii. C.

**B**rethren, scinge that we haue diuers gyf-  
tes accordyng to the grace that is geue  
vnto vs. Yf any man haue the gitt of prophesie.



## Epytels and Gospels

let him haue it that it be agreinge vnto þe faith  
 Let him that hath an office, wayte on his office  
 Let him that teacheth take hede on his doctryne  
 Let him that exhorteth, geue attendaunce to his  
 exhortacion. Yf any mā geue, let him do it with  
 synghenes. Let him that ruleth, do it with dily  
 gence. Yf any man shewe mercy, let him do it w  
 cherefulnes: let loue be without dissimulacion,  
 hate that whiche is euell, & cleaue to that whiche  
 is good. Be kynde one to another with brother  
 ly loue, in geuyng honoure one before another  
 let not the busynes which ye haue in hande be  
 tedious to you. Be seruent in the spyrte, apply  
 your selues to the tyme. Reioyce in hope, be pa  
 cient in tribulacion, contynue in prayer, desyre  
 bute to the necessite of the sayntes, & be dilygent  
 to harbour. Blyss the whiche persecute you,  
 blyss, but curse not. Be mery with them that  
 are mery, wepe with thē that wepe. Be of lyke  
 affeccion one towarde another. Be not hye min  
 ded, but make your selues equal to them of the  
 lower sorte.

**T**he Gospel on the seconde sonday after the  
 tras of the Epyphany. Iohn. ii. A.

Here was a maryage in Cana a cytye  
 of Galalye, & Iesus mother was there  
**I**esus was called also & hys discyples  
 vnto the mariage. And when the wyne  
 fayled, Iesus mother sayd vnto him: they haue  
 no wyne. Iesus sayd vnto her. Woman, what  
 haue I to do with the? Myne houre is not yet  
 come. His mother sayd vnto þe ministers, what  
 soeuer he sayth vnto you, do it. There were sta  
 ding

dyngge fyre water pottes of ſtone, after the maner of purifyng of the Jewes, cōteynynge. ii. or thre fyrkyns a pece. Jeſus ſayde vnto them, fyl the water pottes, and they fylled them vp to the harde bryme, & he ſayd vnto them. Draw out now, & beare to the gouernour of þe feaſt, & they dyd beare it. When the ruler of the feaſte had taſted þe water that was turned into wyne neither knewe whence it was, (but þe miniſters that drew the water knewe). He called þe brydgrome, and ſayd vnto him. Al men at the begynnyng ſet fourth good wyne, and when mē are dronke, then that whiche was worſe: but thou haſt kept backe þe good wyne vntil now. This begynnyng of myracles dyd Jeſus in Cana of Galyle, and ſhewed his gloze, & his dyſciples beleued on him.

**T**he Epyſtle on the thyrde ſondaye after the vtaſ of the Epyphany. Roma. cii. C.

Reſtorencbe not wyſe in your owne opinions. Recompence to no mā euell for euell, prouide before hande thynges honeſt in the ſyght of al men, yf it be poſſi-

**B**le. Yet in your partes haue peace with al men. Deteli beloued auēge not your ſelues: but geue rowme to the wrath of God. For it is wyrtten. Vengeaunce is myne, and I wyll rewarde it, ſayth the Worde. Therfore yf thy enemye hunget fede him, yf he thyrſt, geue him drynke. For in ſo doyng thou ſhalt heape coles of fyre on his hed. Be not overcome of euell, but overcome euyl with goodnes.

## Epytels and Gospels

**T**he Gospel on the thyrde sonday after the  
vntas of the Epyphany. Math. viii. A.

**W**hen Iesus was come downe frō the mountayne, muche people folowed him. And lo, there came a Lepre, & worshypped him saying: Mayster, yf thou wilt þ̄ canst make me cleane. He put fourth his hāde, & touched him saying. I wilt, be thou cleane, & immediatly his Leprosy was censed. And Iesus sayde vnto him. Se thou tel no man, but go & shewe thy selfe to the p̄est, and offer the gyfte that Moses cōmaunded in wytnes to them. When Iesus was entered into Capernaum, there came vnto hym a certayne Centurion, besechyng him and saying Mayster, my seruant lyeth sycke at home of palsy, & is greuously payned. And Iesus sayde to him: I wilt come, and cure hym. The Centurion answered, and sayd: Syr, I am not worthy that þ̄ shuldest come vnder the rofe of my house but speake the worde onely, & my seruant shal be healed. For I also my selfe am a man vnder power, and haue souldiers vnder me, and I say to one, go, and he goeth: and to another come, & he cometh: & to my seruant, do this, & he doeth it. When Iesus hearde that, he merueyled, and sayd to them that folowed him: Verely I saye vnto you, that I haue not founde so great faith: no not in Israell, I say therfore vnto you: that many shal come from the East, & west, and shall rest with Abraham, Isaac, and Iacob, in þ̄ kyngdome of heauen. And the chyl dren of the kyngdome shal be cast oute into the vtter darkenes, there shal be wepyng and gnashynge of teth.

Then



Then Iesus sayd to þe Centurion: So thy way  
and as thou hast beleued, so be it to the. And his  
seruaunt was healed the same houre.

**T**he Eppistle on the forth soundaye after the  
vtas of the Epphany. Roma. xiii. C.

**B**rethren. Owe nothyng to any man:  
but to loue one another. For he that lo  
ueth another, fulfylleth the lawe. For  
these cōmaundemētes. Thou shalt not  
cōmytte aduoutry. Thou shalt not kyl. Thou  
shalt not steale. Thou shalt beate no false wyt  
nes. Thou shalt not desyre, & so fourth. Yf ther  
be any other cōmaundement, they are al cōpre  
hended in this sayinge. Loue thy neyghbour as  
thy self: loue hurreth not his neyghbour. Ther  
fore loue is the fulfyllinge of the lawe.

**T**he Gospel on the forth Sondag after the  
vtas of the Epphany. Math. viii. C.

**W**hen Iesus entred into a shyp, and his dis  
ciples folowed him. And beholde, there a  
rose a great storme in the sea, in so much that þe  
shyp was hyd with waues, and he was a slepe.  
and his discyple came vnto him & awoke him  
sayenge, Mayster, saue vs, we peryshe. He sayd  
vnto them. Why are ye carefull, O ye of lytle  
fayth? Then he rose & rebuked the windes and  
the sea: and there folowed a great calmy, and þe  
men merueyled and sayd, what mā is this, that  
both the wyndes, and sea obey him.

**T**he Eppistle on the fyft sonday after þe vtas  
of the Epphany. Coloſſenses. iii. B.

**B**rethren. Nowe as electe of God, holy &  
beloued, pat on tender mercye: kynndnes.  
humblenes



## Epystels and Gospels

humblenes of mynde, mekenes; longe sufferynge  
forbearynge one another, forgeuyng one ano-  
ther. Yf any man haue a quarel to another, eue  
as Christ forgauē you, euen so do ye: aboute all  
thynges put on loue, which is the bande of per-  
fytēnes, & the peace of God, reioyce in your har-  
tes: to the whiche peace ye are called in one bo-  
dy: and se that ye be thankeful. Let the worde  
of Christ dwel in you plēteously in al wysdome  
teache and exhorte youre owne selues in psal-  
mes, and Hymnes, and spiritual songes: thanke-  
fully syngyng in your hartes to the Lord. And  
al thynges whatsoener ye do in worde or dede,  
do it in the name of the Lorde Jesus: geuyng  
thanks to God the father by him.

**T**he Gospel on the fyrst Sondag after the  
tas of the Epyphany. Math. xiii. D.

**J**esus sayd to his discyples. The kynde-  
dome of heauen is lyke vnto a man that  
sowed good seede in his felde, but whyle  
men slepte, there came his foo, & sowed  
tares amonge the wheate and went his way.  
When þe blade was spronge vp, & had brought  
fourth frute, then appeared the tares also. The  
seruauntes came to the housholder, and sayd to  
him. Syr dydest thou not sow good seede in thi  
felde, from whence then hath it tares. He sayd  
vnto them. The enuyouse man hath done this.  
Then þe seruauntes sayd vnto hym. Wylt thou  
then that we go and gather them? And he sayd  
nay: lest when ye go aboute to weede out the ta-  
res, ye plucke vp also with them the wheate by  
the rotes, let both growe together tyll haruest

come, and in tyme of haruest, I wyll saye to my reapers. Gather ye fyrst the tares, and bynde them in sheues to be burnt: but gather þe wheat into my barne.

**T**he Epyistle on the Sonday after weddyng goeth out, called Septuagesima. i. Coryn. ix. D.

**B**rethren, perceyue ye not how that they whiche runne in a course, runne al, but yet one receyueth the reward: runne so that ye may obtayne. Euery man that moueth mastreyes abstayneth from al thynges, and they do it to obtayne a corruptible crowne but we to obtayne an vncorruptyble crowne. I therfore so rñne, not as at an vncertayne thing so syght I not as one that beateth the ayre, but I tame my body, and bynge him into subieccyon: lest after that I haue preched to other I my selfe shulde be cast away. Brethren I wolde not that ye shulde be ignoraunt of this that our fathers were all vnder a cloude, and al passed thorough the sea, and were al baptised vnder Moyses in the cloude and in the sea, & dyd al eate of one spiritual meat, and dyd al drynke of one manner of spiritual drynke. And they dronk of that spiritual rocke that folowed them: which rocke was Chryst.

**T**he Gospel on the sonday after weddyng goeth out, called Septuagesima. Math. xx. A.

**I**esus sayd vnto his disciples. The kyng dome of heauen is lyke vnto a man that was an housholder: which went out early in þe mornynge to hyre labourers into his vyneyard and he agreed with the labourers for a peny a day

## Epytels and Gospels

day, & sent the into his vyneyarde. And he went  
 out about the thyrde houre, and sawe other fran  
 dyng ydle in the market place, and sayd to the  
 go ye also into my vyneyarde, and whatsoeuer  
 is ryght, I wyl geue you. And they went their  
 way. And agayne he went out about the fyrt  
 nyuth houre, & dyd lyke wyse. And he went out  
 about the eleuenth houre, & founde other fradyng  
 ydle & sayd to the. Why stande ye here al day  
 ydle? They sayd vnto him: because no mā hath  
 hyred vs. He sayd vnto the. So ye also into my  
 vyneyard, & whatsoeuer shalbe ryght, I shal ye  
 receyue. When euen was come, the lord of the  
 vyneyard sayd vnto the steward, call the laborers, &  
 geue the their hyre: begine at the last, tyl I come  
 to the first. And they which were hyred about the  
 eleuenth houre, came & receiued euery mā a peny.  
 The first came, supposing that they shuld receiue  
 more, & they lyke wyse receiued euery mā a peny.  
 And when they had receyued it, they grudged a  
 gaynst the good mā of the house saying. These last  
 haue wrought but one houre, & thou hast made  
 them equal vnto vs, which haue bene the busi  
 ness, & heate of the day. He answered to one of the  
 sayinge: frende, I do the no wronge; diddest not I  
 agre w me for a peny? Take the whiche is thi due  
 tyte, & go thy way, I wyl geue vnto this last as  
 much as to the. Is it not lawfull for me to do as  
 me lyst with myne owne? Is thynne eye euyl by  
 cause I am good? So the last shalbe first, and the  
 first last. For many are called, & fewe are chosyn.  
**The Epytelle on the sonday called Sexagesima.**  
**ma. ii. Corynthyans. xi. D.**  
Brethren



in Englyshe.

Jo. viii.

**B**rethren, ye suffer foolcs gladly, because  
that ye your selues are wyse, for ye suf-  
fer, euen yf a mā bryng you in bondage  
yf a man deuoure, yf a man take, yf a  
man exalte him self, yf a man smyte you on the  
face. I speake as cōcerninge rebuke, as though  
we had ben weake. Notwithstandynge wherin soeuer a-  
ny man dare be bold, I dare be bold also. They  
are Hebrewes, so am I. They are Israelites,  
euen so am I. They are the seede of Abraham, eue  
so am I. They are the ministers of Chryst, I  
speake as a foole I am more, in labours more a  
boundant, in strypes aboue measure: in prison  
more plenteously, in death ofte, of the Jewes,  
foure tymes receyued I, every tyme fortye stry-  
pes saue one. Thysc was I beatē with rodde  
I was ones stoned. I suffered thysc scythwound  
nyghte and daye haue I ben in the depth of the  
sea, in iourneyinge often, in perylls of water, in  
peryll of robbers, in ieoperdes of mine owne na-  
tion, in ieoperdes amonge the heathen. I haue  
ben in perylls in cyties, in perylls in wyldernes  
in perylls in the sea, in perylls amonge false bre-  
thren, in laboure & trauayle, in watchyng ofte  
in hunger in thyrst, in fastyng often, in colde and  
nakednes, besyde the thynges whiche outward-  
ly happen vnto me, I am combred dayly, & care  
for al congregacions. Who is sycke, and I am  
not sycke? Who is hurte in fayth, and my heart  
burneth not? Yf I must nedes reioyse, I wyl re-  
ioyce of my infirmytes, God the father of oure  
Lorde Iesus Chryst, whiche is blessed for euer  
more, knoweth that I lye not.

The



## Epytels and Gospels

day, & sent the into his vyneyarde. And he went  
 out about the thyrde houre, and sawe other stand-  
 ynge ydle in the market place, and sayd to the  
 go ye also into my vyneyarde, and whatsoeuer  
 is ryght, I wyl geue you. And they went their  
 way. And agayne he went out about the fyfte  
 nyuth houre, & dyd lykewyse. And he went out  
 about the eleuenth houre, & founde other standynge  
 ydle & sayd to the. Why stande ye here all day  
 ydle? They sayd vnto him: because no mā hath  
 hyred vs. He sayd vnto the. Go ye also into my  
 vyneyard, & whatsoeuer shalbe ryght, I shal ye  
 receyue. When euyn was come, the lord of the  
 vyneyard sayd vnto the steward, call the laborers, &  
 geue the their hyre: begine at the last, tyl I come  
 to the fyrst. And they which were hyred aboute the  
 eleuenth houre, came & receiued euery mā a peny.  
 The came the fyrst, supposing the shuld receiue  
 more, & they likewise receiued euery mā a peny.  
 And when they had receyued it, they grudged  
 agaynst the good mā of the house saying. These last  
 haue wrought but one houre, & thou hast made  
 them equal vnto vs, which haue borne the heate  
 then, & heate of the day. He answered to one of the  
 sayinge: Frende, I do the no wronge; diddest not  
 agre w me for a peny? Take the whiche is thi due  
 tyte, & go thy way, I wyl geue vnto this last as  
 much as to the. Is it not lawfull for me to do as  
 me lyst with myne owne? Is thynne eye enuy  
 cause I am good? So the last shalbe the fyrst, and the  
 fyrst last. For many are called, & fewe are cho-  
 sen.

**The Epytyle on the sonday called Sexagesima.**  
 ma. ii. Corynthyans. xi. D.

Brethren

in Englyshe.

Jo. viii.

**B**rethren, ye suffer foolcs gladly, because  
that ye your selues are wyse, for ye suf-  
fer, euen yf a mā bryng you in bondage  
yf a man deuoure, yf a man take, yf a  
man exalte him self, yf a man smyte you on the  
face. I speake as cōcerninge rebuke, as though  
we had ben weake. Notwithstandyng wherin soeuer a-  
ny man dare be bold, I dare be bold also. They  
are Hebrewes, so am I. They are Israelytes,  
euen so am I. They are the seede of Abraham, eue  
so am I. They are the ministers of Chryst, I  
speake as a foole I am more, in labours more a  
boundant, in stryppes aboue measure: in prison  
more plecteously, in death ofte, of the Jewes,  
fyue tymes receyued I, euey tyme fortye stry-  
ppes saue one. Thyrse was I beatē with rodde  
I was ones stoned. I suffered thyrse thyrtye  
nyghte and daye haue I ben in the depth of the  
sea, in iourneyinge often, in perylls of water, in  
peryll of robbers, in ieoperdes of mine owne na-  
tion, in ieoperdes amonge the heathen. I haue  
ben in perylls in cyties, in perylls in wyldernes  
in perylls in the sea, in perylls amonge false bre-  
thren, in laboure & trauayle, in watchyng ofte  
in hūger in thyrst, in fastyng often, in colde and  
nakednes, besyde the thynges whiche outward-  
ly happen vnto me, I am combred dayly, & care  
for al congregacions. Who is sycke, and I am  
not sycke? Who is hurte in fayth, and my heart  
burneth not? Yf I must nedes reioyse, I wyl re-  
ioyce of my infirmytes, God the father of oure  
Lorde Iesus Chryst, whiche is blessed for euer  
more, knoweth that I lye not.

The

Epytels and Gospels

The Gospel on the sonday of Sexagesima  
The. viii. chapter of saynt Luke. A.

**W**hen much people were gathered together  
and were come to Iesus out of the cyties  
He spake by a similitude: A sower went out to  
sowe his seede, and as he sowed, some fell by the  
wayes syde, and it was troden vnder fete, & the  
fowles of the ayre deuoured it vp. And some fel  
on stones, and as soone as it was spronge vp, it  
wyddered away, because it lacked moystnes.  
And some fel amonge thornes, and the thornes  
spronge vp with it, & choked it. And some fel on  
good grounde, & spronge vp, and bare fruyte an  
hundieth fold. And as he sayd these thynges,  
he cryed. He that hath eares to heare, let hym  
heare. His disciples asked him, sayinge: What  
maner of similitude shuld this be? And he said:  
Unto you it is geuen to knowe the secretes of þ  
kyndome of God, but to other in symyltudes,  
that when they se, they shulde not se, and when  
they heare, they shulde not vnderstande. The si  
militude is this. The seede is the worde of God  
those that are besyde the way, are they þ heare  
and afterwarde cometh the deuyl and taketh a  
way the worde oute of theyr heartes, leest they  
shulde beleue, & be saued. They on the stones,  
are they whiche when they heare the word, re  
ceyue it with ioy: & these haue no rotes, whiche  
for a whyle beleue, and in tyme of temptacyon  
go away. That which fel amonge thornes, are  
they whiche heare and go fourth, and are cho  
ked with care, and ryches, and voluptuous ly  
uynge, and byynge fourth no frute. That in the  
good



good grounde, are they which with a good and pure hart, heare the worde and kepe it: & bryng fourth frute with patience.

**T**he Epytyle on the Sonday of Quinquagesima. i. Corynthyans. xlii. A.

**B**rethren, though I speake with the tūges of men & aūgels, & yet haue no loue, I were euen as soundinge braſe, & as a tyntylpuge cymbal. And though I could prophesy, and vnderstode al secretes, & al knowledge. Yea yf I had al fayth, so þ I coude moue mountaynes out of theyr places, & yet haue no loue, I were nothyng. And though I bestowed al my goodes to feede þ poore, & though I gaue my body euen þ I burned, & yet haue no loue, it profyteth me nothyng. Loue suffereth longe and is curteous, loue enuieth not, loue doth not frowardly, swelleth not, dealeth not dishonestly, seketh not her owne, is not prouoked to anger, thynketh not euyl, reioyseth not in iniquite: but reioyseth in the truth, suffereth al thynges beleueth al thynges, hopeth al thynges, & endureth al thynges. Though that the prophesyinge sayle, either tonges shal cease, or knowledge vanyshe awaye: yet loue falleth neuer awaye: for our knowledge is vnperfite, & our prophesying is vnperfyte. But when that whiche is perfyte is come, then þ which is vnperfyte shalbe done away. Whē I was a chyld, I spake as a chyld I vnderstod as a chyld, I ymaged as a chyld. But as soone as I was a man, I put awaye all chyldyschenes: nowe we se in a glasse, euen in a darke speakyng: but thē shal we se face to face



## Epystles and Gospels

Nowe I knowe vnperfytely: but then shall I knowe euen as I am knowen. Nowe abydeyth fayth, hope, and charite, euen these thre: but the cheife of them is charite.

The Gospel on the sondaye of Sexagesima.

The. xviij. Chapter of S. Luke. f.

**I**esus toke to him the twelue, and sayde vnto them, beholde, we go vp to Ierusalem, and al shalbe fulfyllled þis wyttē by the prophetes of the sōne of mā. He shalbe delyuered vnto the gentyles, and shalbe mocked, and shalbe dyspytefully intreated, and shalbe spytte on, and whē they haue scourged him, they wyl put him to death: and the thyrde day shal he aryse againe. Thei vnderstode none of these thynges, and this sayinge was hyd fro them & they perceyued not the thynges whiche were spokē. It came passe, as he was come nere to Iericho, a certaine blynde man sat by þ way syde beggyng, & when he hearde þ people passe by, he asked what it ment. They sayd vnto him that Iesus of Nazareth went by: and he cryed saying: Iesus the sonne of Dauid, haue mercy on me. And they which wēt before rebuked him because he shulde holde his peace. And he much the more cryed. Thou sōne of Dauid haue mercy on me. Iesus stode styl: & cōmaunded him to be brought to him. And whē he was come nere he asked him sayinge. What wilt thou that I do vnto the? And he sayd. Lord, that I may receyue my syght. And Iesus sayd vnto him. Receyue thy syght: thy fayth hath saued the. And immediatly, he saue & folowed him, pray synge  
God

God, and al the people when they sawe it, gau.  
laude to God.

**T**he Epistle on Ashewednesday. The  
seconde chapiter of Joel. D.

**T**he Lorde sayth, turne to me with all  
your heartes, in fastynge and lamenta-  
cion: and teare your heartes, & not your  
garmentes: & turne vnto the Lorde your  
God. For he is ful of mercy and cōpassion, lōge  
or he be angrye, and great in mercy, and repen-  
teth when he is at poynt to punyssh. Who can  
tel whether the Lorde wyl turne and haue com-  
passyon, and shal leaue after him a blyssyng, sa-  
crifyce, & drynke offerynge vnto the Lorde your  
God. Blow a trūpet in Sion, proclame fastyng  
and cal a cōgregacion, gather the people toge-  
ther: byng thou the elders to one place, gather  
the yonge chylidren and they shal sucke the brestes  
together. Let the bydgrome come out of hys  
chambre, & the byde out of her parlet: lette the  
prestes shal minister vnto the Lorde, mepe betwene  
the porche & the altar, and say Lorde spare thy  
people: and delyuere not thy inherytaunce vnto  
rebuke, that the heathen shal regne ouer them  
Why shulde they say amonge y nacions, where  
is theire God? And the Lorde enuyed for his lau-  
des sake, and had cōpa'syon on his people. And  
the Lorde answered, and sayde vnto his people  
Beholde I sende you corne, newe wyne, & oyle,  
that ye shalbe satisfyed therewith, neither wyl  
I delyuere you any more vnto the heathen.

**T**he Gospel on Ashewednesday. The  
vi. chapiter of S. Mathew. B.

## Epystels and Gospels

**C**hryst sayd vnto his disciples. When ye fast, be not sad as the ypocrites are: for they disfigure theyr faces þ̄ it myghte appeare vnto men that they fast. Merely I say vnto you, they haue theyr rewarde. But thou when thou fastest anoynt thyne head, and washe thy face, þ̄ it appeare not vnto men how that thou fastest, but to thy father that is in secrete, & thy father which seeth in secrete shal rewarde the opely. Gather not treasure together on earth, where rust and mothes do corrupte, & wher theues breake through and steale: but gather treasure together in heauen where nether rust nor mothes do corrupt: & where theues nether breake vp, nor yet steale. For wheresocuer your treasure is: there wyl your hartes be also

**T**he Epystle on the fyrst sonday in Lent.

ii. Corynthyans. vi. A.

**B**rethren, we exhort you that ye receyue not the grace of God in vayne. For he sayth, I haue hearde the in a tyme accepted, & in the day of saluacion haue I soccoured the. Beholde, now is that wel accepted tyme, behold now is that day of saluacion let vs geue no man occasyon of euell: that in our offyce be foude no faute. But in al thynges let vs behaue our selues as þ̄ ministers of God. In much pacience, in al afflictions, in necessitye in anguysh, in stripes, in prisonment, in cryte, in laboure, in watche, in fastynge, in purenes, in knowldege, in longe sufferynge, in kyndnes, in the holy ghost, in loue vnfayned, in the wordes of truth, in the power of God, by armour

of



of ryghteousnes, on the right hande, and on the  
left hāde, in honoure and dyshonoure, in euyl re  
porte & good reporte, as disceiuers and yet true  
as vnknewen and yet knowen, as dyenge & be  
holde yet we lyue, as chastened and not kyllled,  
as sorowinge and yet alway mery, as pore and  
yet make many ryche, as haupinge nothing and  
poTellynge al thynges.

**T**he Gospel on the fyrst sonday in Lent.

The.iiii. Chapter of S. Mathew. A.

**W**hen Iesus was led away of the spirit  
into wyldernes, to be tēpted of þe deuil.  
And when he had fasted forty dayes, &  
forty nyghtes, at the last he was an hū  
gred. Then came to him the tempter, & sayd. Yf  
thou be the sonne of God, cōmaunde that these  
stones be made bread. He answered & sayde. It  
is wrytten. Man shal not lyue only by breade:  
but by euery worde þe procedeth out of þe mouth  
of God. Then the deuyll take him vp into þe ho  
ly cytie, and set him on a panacle of the temple  
and sayd to him. Yf thou be the sonne of God,  
cast thy selfe downe. For it is wrytten. He shall  
geue his angels charge of the, & with theyr hā  
des they shal holde the vp, that thou daiſte not  
thy foote agaynst a stone. Iesus sayde to him:  
this is wrytten also. Thou shalt not tempt thy  
Lorde thy God. The deuyll take him vp agayne  
and led him into an exceadyng hie moſtayne  
and shewed him al the kyngdomes of þe worlde  
and al the glorie of them, and sayd vnto him. Al  
these wyl I geue the yf thou wylt fal downe &  
worſhypp me. The sayd Iesus vnto him. Quoyd



## Epytels and Gospels

Sathan: for it is wyrtten. Thou shalt worship the Lorde thy God: & him onely shalt thou serue.

The Epytelle on the seconde sonday in Lent.

The.iiii.chapiter to the Theſſalonians. A.

**W**E beſeche you brethren, & exhorte you in the Lorde Jeſus, that ye encreaſe more & more, even as ye haue receyued of vs, howe ye ought to walke and to pleaſe God. Ye remembre what commaundementes, we gaue you in the name of our Lord Jeſus Chriſt. For this is the wyl of God even that ye ſhulde abſtayne from fornicacion, & every one of you knowe howe to kepe his veſſel in holynes and honour, & not in the luſt of concupiſcence, as do the heathen whiche knowe not God: that no man go to farre, and defraude his brother in bargaynyng, becauſe the Lord is the auenger of all ſuche thinges, as we tolde you before tyme: and teſtified vnto you, for God hath not called vs vnto vncleannes, but vnto holines in Chriſt Jeſus our Lorde.

The Goſpel on the.ii. ſonday in Lent.

The.xv.chapiter of S. Mathew. C.

**J**eſus went thence, and departed into the coaſtes of Tyre & Sydon. And behold, a woman which was a Cananyte came out of the ſame coſtes, and cryed to him ſayinge: Haue mercy on me Lorde ſonne of Dauid, my daughter is piteouſly vexed with a deuyl, and he gaue her neuer a worde to anſwere. Then came to him his diſciples, and beſought hym: ſayinge: Send her away: for ſhe foloweth vs cryinge. He answered & ſaid: I am not ſent but vnto the loſt ſhepe of the houſe of Iſrael. Then ſhe

in Englyshe.

Jo. xii.

Martha, & worshipped him, sayinge: Mayster, succoure me. He answered and sayde: It is not good, to take the chyldeys drcade, and to cast it to the whelpes: He answered, & sayde. It is truth: Neuertheles, the whelpes eat of the crides, which fal fro thei masters table. The Jesus answered & said to her. O woman, great is thy fayth: be it to thee even as thou desyrest. And her daughter was made hole, euē at the same houre.

The Epistle on the thyrde Sunday in Lent.

The. v. Chapter to the Ephesians. A.

**B**rethren, be ye folowers of God as dere chyldeyn, & walke in loue euē as Christ loued vs: and gaue hym selfe for vs an offerynge & a sacrifice of a sweete sauer to God, so that fornicacion & al uncleines or couiteousnes be not ones named amonge you, as it be cometh sautes, nether filthines, nether folishe talkyng, neither iestyng, which are not comely: but rather geuyng of thākes. For this ye know that no whoremonger either vncleane person, or couptous person whiche is the worshyppe of ymages hath any inherytaunce in the kyngs dome of Christ, & of God. Let no man deceyue you with vayne wordes, for throughe suche thynges cometh the wrath of God, on the chyldeyn of vnbelleue. Be not therfore companions with them. Ye were ones darkenes, but are nowe lyght in the Lorde, walke as chyldeyn of light: for the fruyte of the spirite is in all goodnes, rightwysenes and truth.

The Gospel on the. iiii. Sunday in Lent.

The. xi. Chapter of S. Luke. C.

b. iiii.

Jesus

## Epystels and Gospels.

**I**esus was casting out of a deuyl, which was dōme. And it folowed whē þ̄ deuyl was gone out, the dōme spake, and the people wōdered. Some of them sayd, he casteth out deuyls by the power of Belzebub þ̄ cheife of the deuyls: & other temted him, seking of him a sygne frome heauen. He knewe they thoughtes, & sayd vnto them: Euery kingdome at debate within it selfe shalbe desolate: & one house shal fal vpon another. So yf Sathan be deuyded within him selfe: howe shal his kyngdome endure: because ye say that I cast out deuyls by the power of Belzebub. If I by the power of Belzebub cast out deuyls: by whose power do your chyldren cast them out? Therefore shal they be your iudges. But yf I with þ̄ synge of God do cast out deuyls: no doubt but þ̄ kyngdome of God is come vpon you. When a stronge man armed watcheth his house al þ̄ he possesseth is in peace: but when a stronger shē he cometh on him & ouercometh him, he taketh fro him his harneys wherin he trusted, & deuydeth his goodes. He that is not w̄ me is against me: and he þ̄ gathereth not w̄ me scattereth. When the vncleane spirite is goone oute of a man, he walketh through waterles places sekynge rest and when he fyndeth none, he sayth, I wyl returne agayne to my house whence I came out: and when he cometh he fyndeth it swepte and garnysed. Then goeth he, and taketh seuen other spirites with him worse then hym selfe: & they entred in, and dwel there. And the ende of the man is worse then the begynnynge. It folowed



tuned as he thus spake, a certayne woman of þ  
company lyft vp her voyce, & sayd to him. Hap  
py is the wombe that bare the, and the pappes  
whiche gaue the sucke. And he sayde: Happye  
are the that heare the worde of God, & kepe it.

**T**he Epyſtle on mydlent ſoday. Gala. iiii. C

**B**rethren, it is wyrtten that Abraham  
had two ſonnes. The one by a bonde  
mayde: the other by a fre woman. Yea  
and he whiche was of þ bondwoman  
was bozne after the fleſhe: but he whiche was  
of the fre woman was bozne by promiſe: which  
thynges betokē myſterye. For theſe women are  
two testaments: the one fro the mount Sinai,  
which gendreth to bondage, whiche is Agar: for  
mount Sinai is called Agar: in arabia, & borde  
reth vpon the cytie whiche is nowc Ieruſalem  
and is in bondage with her chyldre. But Ieru-  
ſalem whiche is aboue, is free, whiche is þ mo-  
ther of vs al: for it is wyrtten: Reioyce þ baryn  
that bearest no chyldren, breake fourth & crye þ  
that trauayleſt not, for the deſolate hath many  
mo chyldren then ſhe whiche hath an huſbande.  
Brethren we are after the maner of Iſaac chyl-  
dren of promiſe: but as then he that was bozne  
carnally perſecuted him that was bozne ſpiri-  
tually. Euen ſo is it nowc: neuertheles what  
ſayth the ſcripture: Caſt away the bondwoman  
and her ſonne: for the ſonne of the bondwoman  
ſhal not be heyre with the fre woman. So then  
brethren, we are not chyldren of the bondwo-  
man: but of the frewoman.

**T**he Goſpel on midlent ſonday. Iohn. vi. A.



## Epystels and Gospels

**J**esus went his way ouer the sea of Gylle nere to a cytie called Tyberias, & a great multitud folowed him, because thei had sene the myracles that he dyd vpon them whiche were diseased. Jesus wente vpon into a mountayne, & there he sat with his disciples, & Easter a feast of the Jewes was nere. Then Jesus lyft vpon his eyes and sawe a great cōpany come vnto him, & said to Philyp: whēce shal we buy breade, that these myght eate? This he sayd to proue him: for him selfe knewe what he wolde do. Philyp answered him: two hundred peny worth of breade are not sufficient for them, & euery mā might haue a lytle. Then said vnto him one of his disciples. Andrewe Simon Peters brother: There is a ladde here, whiche hath. v. barley looues, and. ii. fyshes: but what is that amonge so many? Jesus said: Make the people to set downe, There was much hay in the place, and the men sat down, in nombre aboue. v. thousande. Jesus toke the breade, & gaue thanks, and gaue to the disciples, and his disciples to them that were set downe. And lykewyse of the fyshes, as much as they wolde. When they had eaten ynough, he sayd to his disciples: Gather vpon the broken meate that remayneth, that nothyng be lost. They gathered it together, & fylled xii. baskettes with broken meate, of the fyue barley looues, whiche broken meate remayned to them & had eaten. Then those men, when they had sene the myracles & Jesus dyd, sayde: This is of a truth & same prophete, that shulde come into the worlde.

**The Epistle on Passion Sunday.**

Hebrewes the. ix. Chapter. C.

**B**rethren, Christ beyng an hie preest of good thynges to come: came by a greater and a more perfyte tabernacle, not made with hādes, that is to say, not of this maner buyldynge, neither by the blood of gores and calves: but by his owne blood he entered ones for al, into the holi place, & fōside eternal redempcion: for yf the blood of oren and of gores, and the ashes of an heyfer when it was spynkled, purifyed the uncleane as touchynge the purifyeng of þ fleshe, howe much more shal the blood of Christ, which through the eternal spirite, offered hym selfe wout spot to God, to purge our cōscience from deade workes for to serue the lyuynge God, and for this cause is he the mediatour of the new testament, þ through death which chaūced for the redēpcion of those transgressours, that were in the fyrst testament they which were called, myght receyue the promyse of eternal enherytaunce.

**The Gospel on passion Sunday. The viii. Chapter of S. Iohn. ff.**

**I**esus said to the company of þ Jewes and the hie prestes. Which of you can rebuke me of sinne? If I say the truth why do not ye beleue me? He that is of god, heareth Goddes worde. Ye therefore heare not, bicause ye are not of God. They answered the Jewes, and said vnto him: Say we not wel: that thou arte a Samaritane, and hast the deuyll. Iesus answered, I haue not the deuyll: but

## Epystels and Gospels

but I honoure my father, and ye dishonour me  
 I seeke not myne owne prayse: but there is one  
 that seketh and iudgeth. Verely verely I saye  
 vnto you: if a mā kepe my sayinges: he shal ne-  
 uer se death. Then sayd þe Jewes to him. How  
 knowe we that þu hast the deuill. Abraham is dead  
 and also the prophetes: & yet þu sayest: If a man  
 do kepe my sayinges, he shal neuer tast death.  
 Arte þu greater then our father Abraham: which  
 is dead, & the prophetes are dead: whō makest  
 thou thy selfe? Iesus answered: If I honoure  
 my selfe my honour is nothyng worth. It is  
 my father that honoureth me, whiche ye say is  
 your god, and yet haue ye not knowen him: but  
 I knowe him, & yf I shulde saye I knewe hym  
 not, I shulde be a lyer lyke vnto you. But I  
 knowe him, and kepe his sayinge. Your father  
 Abraham was glade to se my day, and he sawe  
 it, and reioysed. Then sayd the Jewes to him:  
 Thou art not yet fyfty yere olde, & hast þu sene  
 Abraham? Iesus sayd vnto them: Verely verely  
 I say vnto you. O Abraham was, I am. Then  
 toke they vp stoones to cast at hym: but Iesus  
 hyd him selfe, and went out of the temple.

**T**he Epytle on Palme Sunday. The seconde  
 chapter to the Philyppeans. A.

**B**rethren, Let þe same mynde be in you,  
 the whiche was in Christ Iesu: which  
 beinge in the shape of God, thought it  
 not robbery to be equal with god. Ne-  
 uertheles he made him selfe of no reputation,  
 toke on him the shape of a seruaunt: and became  
 lyke vnto men, & was folowd in his apparel as a  
 man



man, he humbled him selfe, and became obediēt vnto death, euen to the death of p̄crosse: Wherfor God hath exalted him, & geuen him a name aboue al names. That in þ̄ name of Iesu, shuld euery knee bowe, both of thynges in heauen, & thynges in earth, and thinges vnder the earth: and that al tonges shulde confesse, that Iesus Chyist is the Lorde, vnto the prayse of God the father.

The passyon on Palme Sunday. The. xxvi.

Chapiter of saynt Mathewe. A.

**I**esus sayd vnto his disciples. Ye knowe that after two dayes shalbe Easter and the sonne of man shalbe delpyered for to be crucified. Then assembled together þ̄ cheife prests and þ̄ Scribes, and þ̄ elders of the people into the palayes of the hye p̄rest which was called Cayphas, and helde a counsel howe they myght take Iesus by subtilyte, & kyl him. But they said: not on þ̄ holy day: least any trouble arysc amonge the people. When Iesus was in Bethany in the house of Simon the lyp̄per: ther came vnto hym a womā which had an Alabaster boxe of precious oyntment, and powred it on his head as he sat at the borde. When hys disciples sawe that, they had indignacion: sayinge: what neded this waste? Thys oyntmente myght haue ben wel solde, & geuen to the poore. When Iesus vnderstode that, he sayd to them, why trouble ye the woman? She hath wrought a good worke vpon me: for ye shall haue poore folke alwayes w̄ you: but me shal ye not haue alwayes. And in that she cast this oyntment on my



## Epystels and Gospels.

my body, he dyd it to bury me withal. Verely,  
 I say vnto you. Whersoever this Gospel shal  
 be preached thoroughout all the worlde, there  
 shal also this that he hath done be tolde, for a  
 memorial of her. Then one of the twelue called  
 Judas Iscariot, went to the cheyfe priestes &  
 sayd. What wyl you geue me, and I wyl deli-  
 uer him to you. And thei appointed to him. xxx.  
 pcces of syluer: and fro that tyme he sought op-  
 portunyte to betray him. The fyrst day of shewe  
 breade the disciples came to Iesus sayinge vnto  
 him: where wylt thou that we prepare for  
 to eate the Pascall lambe, and he sayd go into  
 cytie, vnto suche a mā, & say to him. The master  
 sayth, my tyme is at hande, I wyl kepe myne  
 Easter at thy house, with my disciples, and the  
 disciples dyd as Iesus as oppointed them, and  
 made redy the Easter lambe. When þeuen was  
 come, he sat downe with þe twelue. And as they  
 dyd eate, he sayd. Verely, I say to you that one  
 of you shal betray me. And thei were excedyng  
 sorowful, and begā euey one of them to say to  
 him. Is it I mayster? He answered and sayde.  
 He that dyppeth his hāde with me in the dyshe  
 shal betray me: the sonne of man goeth, as it is  
 wyrtten of him: But wo be to that mā, by whō  
 the sonne of man shalbe betrayed. It had ben  
 good for þe mā, yf he had neuer ben bozne. Then  
 Judas whiche betrayed him, answered & sayd.  
 Is it I mayster? He sayd vnto him. Thou hast  
 sayd. As they dyd eate, Iesus toke breade and  
 gaue thankes, brake it, and gaue it to his disci-  
 ples and sayd. Take, eate, this is my body. And  
 he

he toke the cup, and thanked, and gauē it them  
 sayinge, drynke of it euery one: for thys is my  
 bloude of the newe testament, that shal be shed  
 for many, for the remyssyon of synnes. I say vn  
 to you, I wyl not drynke henceforth of þe frut  
 of the vyne tree, vntyll that daye when I shall  
 drynke it newe with you in my fathers kynge-  
 dome. And when they had sayd grace, they wēt  
 out into the mount Oljue. Then sayd Iesus  
 vnto thē, al ye shal be offēded by me this nyght  
 for thus it is wyrtten. I wyl smyte the shepe-  
 herde, & the flocke shalbe scattered abroad. But  
 after I am rylen agayne, I wyl go before you  
 into Galyle. Peter answered & sayd vnto him.  
 Though al men shulde be offēded by the: yet  
 wolde I neuer be offēded. Iesus sayd to hym.  
 Verely, I say vnto the, that this same nyght be  
 fore the cocke crowe, thou shalt deny me thryse.  
 Peter sayd vnto him. If I shuld dye with the:  
 yet wolde I not deny þe. I ykewylse also sayd al  
 the disciples. Then went Iesus wth them into a  
 place whiche is called Bethsemany, & sayde to  
 his disciples. Set ye here whyle I go and pray  
 yonder, and he toke with him Peter, and the.ii.  
 sōnes of zebedye, & began to wae sorowfull, &  
 to be in an agony. Then sayd Iesus to thē. My  
 soule is heuy, cūen vnto the death, tary ye here  
 and warche with me. And he went a litel apart  
 and fel flat on his face, & prayed sayinge. O my  
 father yf it be possible, let this cup passe fro me.  
 Neuertheles, not as I wyl, but as thou wylte.  
 And he came vnto the disciples, and found them  
 asleepe, and sayde to Peter. What coude ye not  
 warche

## Epytels and Gospels

watche w<sup>th</sup> me one houre? watche and pray, that  
 ye fal not in to temptation: The spirite is wyl-  
 lynge, but þ<sup>e</sup> fleche is weake. And he went away  
 ones more, and prayed sayinge. O my father, yf  
 thys cup canot passe fro<sup>m</sup> me, but that I drynke  
 of it: thy wyl be fulfilled, and he came & foude  
 them a slepe agayne: for they<sup>r</sup> eyes were heuue  
 and he left them, & went againe and prayed the  
 thy<sup>r</sup>de tyme, sayinge the same wordes. Then  
 came he to his disciples and sayd to the. Slepe  
 hence fourth and take your rest. Take hede the  
 houre is at hande. And the sonne of man shalbe  
 betrayed into the hādes of sinners. I saye, let vs  
 be goynge, behold he is at hād that shal betray  
 me. Whyle he yet spake, lo, Judas one of þ. xii.  
 came, and w<sup>th</sup> him a great multitude, w<sup>th</sup> swordes  
 and stauers, sent from þ<sup>e</sup> chiefe of the prestes and  
 elders of the people. And he that betrayed hym  
 had geuen them a token, sayinge: whosoever I  
 kysse, that same is he, lay hādes on hym. And  
 fourth withal he came to Iesus, & sayd. Hail  
 mayster, & kyssed hym. And Iesus sayd to hym  
 frende wherfore art þ<sup>u</sup> come, Then came they &  
 layde hādes on Iesus, & toke hym. And behold  
 one of them which were w<sup>th</sup> Iesus stretched out  
 hys hāde & drewe his sworde & stroke a seruant  
 of the hye preest & smote of hys eare. Then said  
 Iesus vnto hym. Put vp thy sworde into thy  
 sheath: for al that lay hāde on the sworde, shall  
 peryshe w<sup>th</sup> the sworde: eyther thynkest þ<sup>u</sup>, that I  
 canot now pray to my father, and he shal geue  
 me mo<sup>re</sup> then. xii. legyons of anugels? But howe  
 then shulde the scriptures be fulfilled? for so

must



must it be. The same tyme sayd Iesus to þ mul-  
titude. Ye are come out as it were to a thefe, w  
swordes and staues for to take me. I sat dayly  
teachynge in the temple amonge you, & ye toke  
me not. All thys was done, that the scriptures  
of the prophetes myght be fulfilled. Then al þ  
disciples forsoke hym and fled. And they toke  
Iesus and led hym to Cayphas the hye preest,  
where the Scribes & the elders were assembled  
and Peter folowed him a far of, to the hye pre-  
stes place, & went in, & sat w the seruauntes, to  
se the ende. The chiefe prestes & the elders, & al  
the counsell: sought false wytnes agaynst Iesus  
for to put him to death, but they founde none, in  
somuch that whē many false wytnesses came,  
yet founde they none. At the last came two fals  
wytnesses, and sayde. Thys felowe sayd I can  
destroy the temple of God, & buyld it agayne in  
thre daies. And the chiefe preest rose and sayd to  
him. Answerest thou nothyng, howe is it that  
these beare wytnes agaynst þ? But Iesus held  
his peace. And the chiefe preest answered and  
sayd to him: I charge the in the name of the ly-  
uynge God þ thou tel vs whether þ be Chryst þ  
sonne of God. Iesus sayd to him, þ hast sayde.  
Neuertheles I say vnto you, hereafter shal ye  
se the sone of man sittynge on the ryght hande  
of power, and come in the cloudes of the skye.  
Then the hye preest rent his clothes, sayinge:  
he hath blasphemed, what nede we any mo wit-  
nesses? Behold, now we haue ye hard his blasphe-  
my, what thynke ye? They answered & said, He  
is worthy to dye. Then spyttyd they in his face



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and buffeted him with fystes, & other smot him with þ̄ palme of their hādes on his face, saying Tel vs þ̄ Chryst. Who is he þ̄ smote the? Peter saie without þ̄ palayce, & a damsel came to him sayinge. Thou also wast w̄ Iesus of Galyle, but he denyed before thē al, sayinge: I wot not what thou sayest. When he was gone out into the porche, another wenche sawe him, and sayd to them that were there. This felow was also w̄th Iesus of Nazareth, & agayne he denyed with an othe, þ̄ he knewe not the mā. And after a whyle came to him they that stode by & sayde to Peter. Surely þ̄ art euen one of them, for thi speche bewrayeth the. Then begā he to curse, & to sweere þ̄ he knewe not the man. And immediatly the cocke crew. And Peter remembered the wordes of Iesus, which sayd vnto him. Before the cocke crowe þ̄ shalt deny me thryse: & wente out at þ̄ dores, & wept bytterly. When the morninge was come, al the cheyfe preestes & the elders of the people helde a counsell against Iesus to put him to death, & brought him bolide & deliuered hym vnto Ponce Pilate the deputye. Then when Judas which betrayed him, sawe that he was condemnēd, he repented him self: and broughte agayne þ̄ .xxx. plates of syluer to the preestes and elders, sayinge. I haue synned betrayenge the innocent bloude. And they sayd What is þ̄ to vs, se þ̄ to that? And he cast down the syluer plates in the temple and departed, & went and hāged him selfe. And þ̄ cheyfe preestes toke the syluer plates and sayd. It is not lawfull for to put them into the treasury, because it is

is the pryce of bloude, & they toke counset, and bought with the a potters felde, to bury stra-  
gers in, wherfore the felde is called the felde of  
bloud vnto this day. Then was fulfilled that  
whiche was spoken by Ieremye the prophete  
sayinge. And they toke. ccc. syluer plates, the  
pryce of him þ was valowed, whō they bought  
of the chyldren of Isracl, & they gaue them for  
the potters felde, as the Lorde appoynted me.

Iesus stode before the debyte, and the debyte  
asked him sayinge. Arte þ the kynge of Iewes?  
Iesus sayd to him. Thou sayest. And when he  
was accused of the cheyfe preestes, and elders,  
he answered nothyng. Then sayd Pylate vnto  
him, hearest þ not, howe many thynges they lay  
agaynst the? And he answered vnto hym neuer  
a worde. In so much that the debyte merueiled  
greatly. At that least þ debyte was wont to de-  
liuer to the people a prisoner whō they wolde  
desyre. He had then a notable prisoner, called  
Barabas. And when they were gathered toge-  
ther, Pylate sayde to them. Whether wyll ye þ  
I geue loose vnto you, Barabas, or Iesus that  
is called Chryst? For he knewe wel, þ for enuye  
they had deliuered hym. When he was set do-  
wne to geue iudgement, his wyfe sente to hym  
sayenge. Haue þ nothyng to do w that iust mā,  
for I haue suffered many thynges this day in  
a dreame about him. But the cheyfe preestes and  
the elders perswaded þ people that they shoulde  
aske Barabas, and shoulde destroy Iesus. Then  
the debyte answered & sayd to them. Whether  
of the twayne wyll ye that I let lose to you, and

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they sayde Barabas, Pilate sayde vnto them. What shall I do then wyth Iesus, whiche is called Chryst? They al sayde to him, let him be crucifyed. Then sayd þe debyte what euyl hath he done? And they cried the more sayinge. Lette him be crucified. When Pilate sawe þe he preuayled nothyng, but that more busynes was made he toke water and washed his hādes before the people, sayenge. I am innocent of the bloud of this iust person, and þe ye shal se. Then answered al the people and said. Hys bloud be on vs and on oure chylidren. Then let he Barabas lose vnto them, & scourged Iesus, and deliuered him to be crucified. Then the souldiers of the debyte toke Iesus to þe comon hal: and gathered to him al the cōpany, and they strypped him, and put on him a purple robe: and platted a crowne of thorne, and put it on his heade, and a rede in his ryght hāde: and bowed their knees before him, & mocked him, sayinge: Hail king of the Iewes, and spytted on him, & they toke þe reede and smote him on þe head. And when they had mocked hym, they toke the reede of hym agayne, and put on his owne rayment on him, & led him away to crucify him. And as they came out they fōnde a man of Cyren, named Simeon. Him they cōpelled to beare his crosse. And whē they came to the place, called Golgatha: That is to saye, a place of deade mens sculles. They gaue him vyneger to drynk, myngled with gal: and when he tasted therof, he wold not drynke. When they had crucified him, they parted hys garmentes, and dyd cast lottes, to fulfyll that  
which



which was spoken by the prophete. They deu-  
 ded my garimētes among them, & on my vesture  
 dyd they cast lottes. And they sat and watched  
 him there: And they sette vp ouer his heade the  
 cause of his death, wrytten: Thys is the kyng  
 of the Iewes. And there were two theues cru-  
 cified with him, one on the ryght hāde, and an  
 other on the left. They that passed by reupled  
 him, waggyng thei: heades, & sayinge: Thou  
 that destroyest the temple of God and buyldest  
 it in thre dayes, saue thy selfe. If þ be the sōne  
 of God, come downe from the croste. Lykwyse  
 also the hye preestes mockyng him. w the Scry-  
 bes and elders sayd: He saued other, him selfe  
 he can not saue. If he be the kyng of Iſraell, let  
 him now come downe frō the croste, & we wyl  
 beleue him. He trusted in God, let him delyuer  
 him now, yf he wyl haue him, for he sayde: I  
 am the sōne of God. That same also, the theues  
 which were crucified with him, cast in his teth  
 from the syxt houre there was darkenes ouer  
 al the lande, vnto the nyynth houre. And aboute  
 the nyynth houre Iesus cried with a loud voyce  
 sayinge: Ely, Ely, Lamazababany. That is to  
 say: My God, my God, whi hast þ forsakē me?  
 Some of them that stode there, when they herd  
 that, sayd: This man calleth for Helyas. And  
 strait way one of them rāne and toke a sponge  
 and fylled it ful of vineger, and put it on a rede  
 and gaue him to drynke. Other sayd let be, let  
 vs se whether Helyas wyl come & delyuer him  
 Iesus cryed agayn with a loud voyce, & yelded  
 by the ghost. And beholde the vayle of the tēple



## Epyttels and Gospels

did rent in twaine, fro the toppe to the botome: and the earth dyd quake, and the stones ope red, and graues dyd ope, & the bodies of many sayntes that slepte, arose and came out of theyr graues after his resurrection, and came into þe holy cyrie, & appeared vnto many. When the Centurion, & they that were with him watchyng Iesus sawe þe earth quake, & these thynges which happened, they feared greatly, sayinge: Of a surety this was the sonne of God. And many women were there, beholdyng him a far of, which folowed Iesus from Galyle, ministryng vnto him. Amonge which was Mary Magdalene, & Mary the mother of James & Ioseph, & the mother of zebedees chyl dren. When the euen was come, there came a ryche man of Arimathia, named Ioseph, whiche also was Iesus disciple. He went to Pylate, & begged the body of Iesu. Then Pylate comaunded the bodye to be deliuered, & Ioseph toke the body, & wrapped it in a cleane linnen cloth, & put it in his newe tōbe whiche he had hewen oute, euen in the rocke: & rolled a great stone at the doore of the sepulchre and departed. And there was Mary Magdalene, and the other Mary syttyng ouer agaynst the sepulchre.

### ¶ The Gospel on Palme sonday.

**T**he next day that foloweth good fryday the hye preestes and Pharyses got them selues to Pylate & sayde: Syr we remembre, that this deceyuer sayd whyle he was yet a lyue. After thre dayes I wyll rylse agayne. Comaunde therefore the sepulchre to be made sure, vntyl þe thyrde

thys day, lest peradventure his disciples come  
and steale him away, and saye to the people, he  
is risen from death), & the last erroure be worse  
then the fyrst. Pilate sayd to them: Take wat-  
chenen, go and make it as sure as ye can, & thei  
went and made the sepulchre sure with watche  
men, and sealed the stone.

The passion on good fryday. The. xviii.

Chapiter of saynt Iohn. A.

**I**esus went fourth with his disciples o-  
uer the broke Cedron, where as was a  
gardecyne into the which he entred with  
his disciples. Judas also which betray  
ed him, knewe the place, for Iesus oft tymes re-  
sorted thither with his disciples. Judas then  
after he had receiued a bonde of men, and minis-  
ters of the hye preestes & Pharyses, came thys-  
ther with lanterns and fyrebrondes, & weapons  
Then Iesus knowynge al thynges that shulde  
come on him, went fourth, & said to them: Whō  
seke ye? They answered him: Iesus of Naza-  
reth. Iesus sayd vnto the: I am he. Judas also  
whiche betrayed hym, stode with them, but as  
soone as he had said to them, I am he, they wēt  
backewardest & fel to the grounde. And he asked  
them agayne: Whō seke ye? They sayde: Iesus  
of Nazareth. Iesus answered: I sayde to you,  
I am he. Yf ye seke me, let these go they: maye?  
That the sayinge myght be fulfilled, which he  
spake. Of them whiche thou gauest me, haue I  
not lost one. Simon Peter had a sworde & drew  
it, and smote the hye preestes seruaūt, and cut of  
his ryght eare, the seruaūtes name was Mal-  
chus

## Epyttels and Gospels.

thus. Then sayde Iesus to Peter: put vp thy sworde into the sheath. Shal I not drynke of þ cup which my father hath geuen me? Then the cōpany and the captayne, & the ministers of the Iewes, toke Iesus & boūde him, and led him awayne to Anna, for he was father in lawe vnto Cayphas. This Cayphas was he þ gaue counsell to the Iewes, that it was expedient, þ one man shulde dye for the people. And Simon Peter folowed Iesus & another disciple. That disciple was knowē of the hye preest, and went in with Iesus into the palays of the hye preest, but Peter stode at the doze without. Then went out þ other disciple whiche was known to the hye preest, and spake to the damsel that kept þ doze and brought in Peter. Then sayd þ dāsel that kept the doze vnto Peter: Arte not þ one of this mans disciples? He said: I am not. The seruantes and ministers stode there & had made a fyre of coles, for it was colde, and they warmed thē selues. Peter also stode amonge them and warmed him self. The hye preest asked Iesus of his disciples and of his doctryne. Iesus answered him: I spake openly in þ world, I euer taught in the synagoge and in the temple where al the Iewes resorted, and in secrete haue I sayd nothyng. Why askest thou me? Aske them which hearde me what I said vnto them, behold, they can tel what I sayd: When he had thus spokē one of the ministers that stode by, smote Iesus on the face, sayinge: Answerest thou þ hye preest so? If I haue euyl spokē, beare witness of euyl: If I haue well spoken, why smyrest thou me?

And



And Annas sent him bounde vnto Cayphas the  
 hye preeft. Simon Peter stode and warmed him  
 selfe, and they sayd vnto him: Art thou not also  
 one of his disciples? He denyed it and sayde: I  
 am not. One of the seruantes of the hye preeft,  
 his cosyn, whose eare Peter smote of, said vnto  
 him: Dyd not I se the in the gardeyne w hym?  
 Peter denied it againe, & immediatly the cocke  
 crew. Then led they Iesus fro Cayphas into þ  
 hal of iudgement. It was in the mornynge and  
 they them selues went not into the iudgement  
 hal, lest thei shulde be despyled, but þ thei might  
 eat the Paschal lambe. Prylate then went out to  
 them and sayde: What accusacion brynge ye a-  
 gaynst this mā? They answered & sayd to him:  
 If he were no euyl doer, we wolde not haue de-  
 lyuered him to the. Then sayd Prylate to them:  
 Take ye him & iudge him after your owne law.  
 The þ Jewes sayd vnto him: It is not lawfoul  
 for vs to put any mā to death. That the wordes  
 of Iesus myght he fultylled, whiche he spake,  
 signifeng what death he shulde dye. The Pry-  
 late entred into þ iudgement hal agayne, & cal-  
 led Iesus & sayd to him: Arte þ the kyng of the  
 Jewes? Iesus answered him: Sayest þ that of  
 thy selfe, or dyd other tel it þ of me? Prylate an-  
 swered: Am I a Jewe? Thyne owne nacyon, &  
 hye preeftes haue deliuered þ to me. What hast  
 thou done? Iesus answered: My kyngdome is  
 not of this worlde. Yf my kyngdome were of  
 thys worlde, then wolde my ministers surely  
 fyght that I shulde not be delyuered vnto the  
 Jewes. But nowc is my kyngdome not frome  
 hence



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hence. Pilate sayd vnto him: Then arte thou a kyng? Then Ihesus answered: Thou sayest þat I am a kyng. For this cause was I borne, & for this came I into þis worlde, that I shulde beare wittnes vnto the trueth, & all that are of the trueth heare my voyce. Pilate sayd vnto hym: What thyng is trueth? And when he had sayd that, he went out agayne to the Jewes, & sayd to them I fynd in him no cause at al. Ye haue a custome that I shulde deliuer you one loose at Easter, wyl ye þat I loose to you the kyng of þis Jewes? Then cryed they al agayne, sayinge: Not hym, but Barabas. That Barabas was a robber. Then Pilate toke Ihesus and scourged him: & the souldyers wounde a crowne of thorne, & put it on his head, & they dyd on him a purple garment, and sayd: Hail kyng of the Jewes, and thei smote him on the face. Pilate went fourth agayne & sayd to them: Beholde, I bryng him fourth to you, that ye may knowe that I fynd no faute in him. Then came Ihesus fourth wearynge a crowne of thorne, and a robe of purple. And Pilate sayde to theym: Beholde the man. When the hie prestes and ministers sawe him they cryed sayinge: Crucifye him, crucifye him. Pilate sayde to them: Take ye him, & crucifye him, for I fynd no cause in him. The Jewes answered him. We haue a lawe, and by our lawe he ought to dye, because he made hym selfe the sone of God. When Pilate hearde that sayyng he was more afrayde, and went agayn into the iudgement hal and sayd vnto Ihesus. Whence art þu? But Ihesus gaue hym no answer. Then  
Pilate

pylate said vnto him. Speakest þu not vnto me?  
 Knowest þu not that I haue power to crucifye  
 the: and haue power to lose the? Iesus answered:  
 Thou couldest haue no power at al against  
 me, except it were geuen the from aboue. Ther-  
 fore he that deliuered me to the, is more in syn,  
 and fro the fourth sought pylate meanes to  
 lose him, but the Iewes cryed sayinge: Yf thou  
 let him go, þu art not Cesar's frende. For whoso  
 euer maketh him self a kyng, is against Cesar.  
 When pylate hearde þu sayinge: he brought Je-  
 sus fourth, and satte downe to geue sentence, in  
 a place called the pauerment, but in þu Hebrewe  
 tonge Gabbatha. It was the Sabbath euen þu  
 falleth in the Easter feast, and aboute the syxte  
 houre, he sayd vnto the Iewes: beholde youre  
 kyng: They cryed away with him, away with  
 him, crucifye him. Pylate sayd vnto to: Shal  
 I crucifye your kyng? The hye prestes answered:  
 We haue no kyng but Cesar. Then deliuered  
 he him vnto the, to be crucified. And they toke  
 Iesus and led him away, and he bare his croffe  
 and went fourth into a place called the place of  
 dead mens sculles: whiche is named in Hebrewe  
 Golgatha, where they crucified him, and two  
 other with him, on eyther syde one, and Iesus  
 in the myddest. And pylate wrote his title, and  
 put it on the croffe. The wyrtynge was Iesus  
 of Nazareth kyng of the Iewes. Thys tytyle  
 red many of the Iewes: for the place where Je-  
 sus was crucified was nere to the cytie. And it  
 was wyrtyn in Hebrewe, Grycke, & Latyn. Then  
 sayd the hye prestes of the Iewes: Wryte not  
 kyng

## Epystels and Gospels

kyng of Jewes: but that he sayd, I am kyng of the Jewes. Pylate answered: What I haue wrytten, that haue I wrytten. Then the souldyers when they had crucified Iesus, toke his garmentes, & made foure partes to euery souldyer a part, & also his cote. The cote was wout seame wrought on throughout: & they sayd one to another: let vs not deuyde it: but cast lottes who shal haue it: that þ scripture myght be fulfilled which sayth: They parted my raiment amonge them, & on my coote dyd cast lottes. And the souldyers dyd suche thynges in dede. Ther stode by the crosse of Iesus, hys mother, & hys mothers syster. Mary the wyfe of Cleophas, & Mary Magdalene. When Iesus sawe his mother and the disciple standinge, whō he loued: he sayd vnto his mother: Woman, behold thy son. Then sayd he to þ disciple: beholde my mother. And fro that houre, the disciple toke her for his owne. After that whē Iesus perceyued that all thynges were perfourmed that the scripture myght be fulfilled, he sayde: I thyrst. There stode a vessel ful of vyneger by, and they fylled a sponge with vyneger, and wonde it aboute w ylope, & put it to his mouth. As soone as Iesus had receyued of the vyneger, he sayde: It is fulfilled. And bowed his head, & gaue vp þ ghost. The Jewes then bycause it was the Sabbath euen, that the bodyes shuld not remayne on the crosse on the Sabbath day (for þ Sabbath day was a hye day) besought Pylate þ there legges myghte be broken, & that they myght be taken downe. Then came the souldyers and brake the legges



legges of the fyrst, and of the other which was crucifyed with Iesus. But when they came to Iesus, and sawe that he was dead alreedy, they brake not his legges: but one of the souldyers with a spere thrust him into the syde, & fourthly came there out bloud & water, and he that sawe it, bare recorde, and his recorde is true, & he knoweth that he sayth true, that ye myght beleue also. These thynges were done that  $\phi$  scripture shulde be fulfilled. Ye shall not breake a bone of him. And agayne another scripture sayth: They shall loke on him, whome they pearced.

**C The Gospel on good Fryday.**

**A**fter that Ioseph of Aromathia whiche was a dysciple of Iesus, but secretly for feare of  $\phi$  Jewes, besought Pylate  $\phi$  he myght take downe  $\phi$  body of Iesus. And Pylate gaue him lycence, and there came also Nicodemus (whiche at the begynnyng came to Iesus by nyght) and brought of Myrr and Aloys myngled together aboute an hundred pounde weight. Then take they the bodye of Iesus, & woude it in lynnyn clothes with  $\phi$  odours, as the maner of the Jewes is to bury. And in the place wher Iesus was crucifyed, was a gardyn, and in the gardyn a new sepulchre, wherin was neuer man layd, there layd they Ies<sup>s</sup>, because of  $\phi$  Jewes sabboth cuin: for  $\phi$  sepulchre was nere at hande.

**C The Epistle on Easter day. i. Coryn. v. B.**

**B**rethren, purge the olde leuyn: that ye may be newe dow, as ye are swete bread. For Chryst our Easter labe, is offered vp for vs. Therfore let vs kepe holy daye, not in the olde leuyn



## Epytels and Gospels

leuyn, neither with the leuyn of malyciousnes  
and wyckednes: but with swete breade, of pure  
nes, and truth.

**T**he Gospel on Easter day. Marke. xvi. A.

**M**ary Magdalen, and Mary Jacoby, and  
Salome, bought odours that thei might  
come and anoynt Iesus. And early in the morn-  
nyng the next day after the Sabbath day, thei  
came to þe sepulchre, when þe sunne was risen, &  
they sayd one to another. Who shal rolle vs a-  
way the stone fro the dore of the sepulchre? And  
when they looked, they sawe how the stone was  
rolled away, for it was a very great one. And  
they went into the sepulchre, and sawe a yonge  
mā syttyng on þe ryght syde, clothed in a longe  
whyte garment, and thei were abashed. And he  
sayd to them. Be not afrayde. Ye seeke Iesus of  
Nazareth whiche was crucifyed. He is risen,  
he is not here: Beholde þe place where they put  
him: but go your way, and tel his disciples, and  
namely Peter, he wyll go before you into Ga-  
lyle, there ye shal se him, as he sayd vnto you.

**T**he Epytyle on the monday in Easter weeke  
The. x. Chapiter of þe Actes of the Apostles. f.

**P**eter stode vp amonge the people & sayd  
vnto them. Ye know wel þe Iesus Chyfft  
was preached throughout al Jewry: and begā  
in Galyle, after þe baptyisme whiche Ihon prea-  
ched: howe God anoynted Iesus of Nazareth  
with the holy ghost; and with power. Whiche  
Iesus went about doyng good & healyng all  
that were oppressed of þe deuyls: for God was  
with him, and we are wytnesses of all thynges  
which

whiche he dyd in the lāde of the Jewes, & at Jerusalem, whō they slewe and hāged on tre: him God rayled vp the thyrde day, & shewed him openly: not to al the people, but to vs wytnesses chosen before of God. Whiche ate & dranke w<sup>th</sup> him after that he rose frō death. And he cōmaūded vs to preache to the people, & testifye that it is he that is ordeyned of God a iudge of quyk and dead. To him geue al the Prophetes wytnes, that through his name shal receyue remission of synnes, al that beleue in hym.

The Gospel on the monday in Easter weke.

The. xxiii. Chapiter of saynt Luke. C.

**T**Wo of the disciples of Iesu went þ same day to a castel which was from Jerusalem about syrtie forlōges, called Emaus. And they talked together of al those thynges þ had happened. And it chaūsed as they cōmuned together & reasoned, that Iesus him selfe dreyue hēre, and went with them, but they: eyes were holden, that they coulde not knowe him, and he said to them: What maner of cōmunacions are these that ye haue one to another as ye walke, and are sad? And the one of them named Cleophas answered and sayd to him: Arte þ onely a straunger in Jerusalem, & hast not knowen the thynges whiche haue chaūsed there in these dayes? To whom he sayd: what thynges? And they said to him: Of Iesus of Nazareth, which was a prophete myghty in dede & worde before God & al the people. And howe the hie preestes and our rulers delpyered him to be condēpued to death, & haue crucifyed him: but we trusted that

## Epyſtles and Goſpels

that it ſhulde haue ben he that ſhulde haue deli-  
uered Iſrael. And as touchyng al theſe thyng-  
ges, to day is euen þ̄ thyrde day that they were  
done. Yea & certayn women alſo of our cōpany  
made vs aſtonyſed, whiche came early to the ſe-  
pulchre, and founde not his body & came, ſaying:  
that they had ſene a viſyon of anugels, whiche  
ſayde that he was alſue. And certayne of them  
whiche were with vs, went theyr way to the ſe-  
pulchre, and founde it euen ſo, as the women had  
ſayd: but him ſelfe they ſawe not. And he ſayd  
to thē: O fooles & ſlowe of heart to beleue all þ̄  
the prophetes haue ſpoken: ought not Chryſt to  
haue ſuffered theſe thynges, & to entre into his  
glory? And he began at Moſes and at all þ̄ pro-  
phetes, and interpreted to them in al ſcriptures  
whiche were wyrtten of hym, & they drew nere  
to þ̄ caſtell whiche they went to: and he made as  
though he wolde haue gone further: but they  
conſtrayned him, ſayinge: Abyde with vs for it  
draweth towardes nyght, and the day is farre  
paſſed: and he wēt in to tary with them. And it  
came to paſſe as he ſat at meate with them, he  
toke breade, blyſſed it, brake, & gaue it to them,  
and theyr eyes were opened & they knewe him,  
and he vanyſhed out of theyr ſyght, & they ſayd  
betwene them ſelues, dyd not our hertes burne  
within vs whyle he talked with vs by þ̄ way?  
and as he opened to vs þ̄ ſcriptures. And they a-  
roſe by the ſame houre and returned agayne to  
Jeruſalem, and founde the eleuen gathered to-  
gether, and them that were with them, whiche  
ſayd, the Lorde is reſen in dede, & hath appered  
to



to Symon, & they told what thynges was done  
in the way, and howe they knewe him in breas-  
kyng of breade.

**The Epyistle on wednesday in Easter weke.**  
**The. xiii. Chapiter of ꝑ Actes of ꝑ Apostles. C.**

**P**Aule stode vp, & beckened with the hand  
and sayd: Ye men & brethren, chyl dren of  
the generacion of Abrahā, & whosoever among  
you feareth God to you is this worde of salua-  
cion sent. The inhabyters of Ierusalem & their  
rulers, because they knewe him not, nor yet the  
voyces of the Prophetes which are red euerye  
Sabboth day. They haue fulfyllled them in cō-  
demnyng him. And when they foude no cause  
of death in him, yet despyred they Pylate to kyl  
him. And when they had fulfyllled al that were  
wrytten of him, they toke him downe frō ꝑ tre,  
and put him in a sepulchre: but God raised him  
agayne frō death. And he was sene many daies  
of thē which came to him frō Galyle to Ierusa-  
lem, whiche are his wytnesses vnto the people.  
And we declare vnto you, howe that ꝑ promyse  
made vnto the fathers, God hath fulfyllled vn-  
to vs theyr chyl dre, in that he rayled vp Iesus  
agayne.

**The Gospel on the teweleday in Easter weke**  
**The. xiiii. Chapiter of saynt Luke. ff.**

**I**esus hym selfe stode in the myddest of  
his disciples, and sayd vnto them: peace  
be with you. And they were abashed & a-  
frayde, supposyng that they had sene a  
spirite. And he sayd vnto thē. Why are ye trou-  
bled? & why do thoughtes arys in your hartes



## Epystels and Gospels

Beholde my hādes, & my fete: that it is euen I my selfe, hādle me and se. For spirites haue no fleshe and bones, as ye se me haue. And when he had thus spoken, he shewed them his handes, & his fete: & whyle they yet beleued not, & wondered for ioy: he sayd vnto thē, haue ye any meat? And they gaue him a pece of bryled fysh, and of a honny combe, & he toke it & did eate it before them, and he sayd vnto them. These are þe wordes which I spake vnto you: whyle I was yet with you, that al must be fulfilled, which were wyrtten of me in the lawe of Moyses, and in the Prophetes, and in the Psalmes. Then opened he thei wyttes, that they myght vnderstāde þe scriptures: & sayd to them. thus it is wyrtten, & thus it behoueth Chyyst to suffer, and to aryse agayne from death the thyrde day. And repentauce & remyssyon of synne shulde be preached in his name amouge all nacions.

**T**he Epystle on the wednesday in the Easter weke. The.iiii. Chapter of the Actes. C.

**P**eter openynge his mouth, sayd. Ye men of Israel, & ye al that feare God, heare. The God of Abraham Isaac and Iacob, & God of your fathers hath glorified his sōne Iesus. Whom ye betrayed, and denyed in the presence of Pylate: when he had iudged him to be losed. But ye denied þe holy and iust, & despyed a murtherer to be geuen you, and kylled the Lord of lyfe, whō god hath raised frō death, of þe which we are wytnesses: and nowe brethren, I knowe that throughe ignorance ye dyd it, as dyd also your heades. But God which shewed before by the

the mouth of al the Prophetes þ Chyſt ſhulde ſuffer, hath this wyſe fulfylled it.

The Goſpel on the wedneſday in the Eaſter weke. The. xvi. chapiter of ſaynt Iohn. A.

**A**fter þ Jeſus ſhewed him ſelfe agayne to his diſciples, at the ſea of Tybertas And on this wyſe ſhewed he him ſelfe.

There was together Symon Peter, & Thomas whiche is called Dedymus, & Nathanael of Cana a cytie of Galyle, and the ſones of zebedee, and two other of the diſciples Symon Peter ſayd to them. I go a fyſhyng. They ſaid vnto him. We alſo wyl go with the. Then wēt they away & entred into a ſhypp ſtreight way, & that nyght caught they nothyng: but when the mornynge was now come, Jeſus ſtoode in the ſhore. Neuertheles, þ diſciples knewe not that it was Jeſus. Jeſus ſayd vnto the. Syrs, haue ye any meate? They answered him no: And he ſayd vnto them, caſt out the net on þ ryght ſyde of the ſhypp, and ye ſhal fynd. They caſt out, and anon they were not able to drawe it, for þ mul- tytude of the fyſhes. Then ſayd þ diſciple who Jeſus loued vnto Peter. It is the Lorde. Whē Symon Peter hearde that it was the Lorde, he ſpyde his mantle to him, for he was naked, and ſprang i to the ſea. The other diſciples came by ſhypp, for they were not far fro the lande: but as they were. CC. cubytes: and they drew the net wth fyſhes. As ſoone as they were come to lāde, they ſawe hote coles, & fyſhe laide thereon, and bread Jeſus ſayd to them brynge of the fyſhe whiche ye haue caught. Symon Peter ſtepped fourth

## Epystels and Gospels

Beholde my hādes, & my fete: that it is euen I my selfe, hādle me and se. For spirites haue no fleshe and bones, as ye se me haue. And when he had thus spoken, he shewed them his handes, & his fete: & whyle they yet beleued not, & wondered for ioy: he sayd vnto thē, haue ye any meat? And they gaue him a pece of broyled fysh, and of a hony combe, & he toke it & did eate it before them, and he sayd vnto them. These are þe wordes which I spake vnto you: whyle I was yet with you, that al must be fulfilled, which were wyrtten of me in the lawe of Moyses, and in the Prophetes, and in the Psalmes. Then opened he theyr wyrttes, that they myght vnderstāde þe scriptures: & sayd to them. thus it is wyrtten, & thus it behoueth Chryst to suffer, and to aryse agayne from death the thyrde day. And repentauce & remysyon of synne shulde be preached in his name amonge all nacions.

**¶** The Epystle on the wednesday in the Easter weke. The.iiii. Chapiter of the Actes. C.

**P**eter openynge his mouth, sayd. Ye men of Israel, & ye al that feare God, heare. The God of Abraham Isaac and Jacob, þe God of your fathers hath glorified his sōne Iesus. Whom ye betrayed, and denyed in the presence of Pylate: when he had iudged him to be losed. But ye denied þe holy and iust, & despyred a murderer to be geuen you, and kylled the Lord of lyfe, whō god hath raised frō death, of þe which we are wytnesses: and nowe brethren, I knowe that throughe ignorance ye dyd it, as dyd also your heades. But God which shewed before by  
the



the mouth of al the Prophetes þ Chyſt hulde  
ſuffer, hath this wyſe fulfylled it.

The Goſpel on the wedneſday in the Eaſter  
weke. The. xxi. chapiter of ſaynt Iohn. A.

**A**fter þ Jeſus ſhewed him ſelfe agayne  
to his diſciples, at the ſea of Tyberias  
And on this wyſe ſhewed he him ſelfe.

There was together Symon Peter, &  
Thomas whiche is called Dedymus, & Natha  
nael of Cana a cytie of Galyle, and the ſones of  
zebedee, and two other of the diſciples Symon  
Peter ſayd to them. I go a fyſhyng. They ſaid  
vnto him. We alſo wyl go with the. Then wēt  
they away & entred into a ſhypp ſtreight way, &  
that nyght caught they nothyng: but when the  
mornyng was now come, Jeſus ſtoode in the  
ſhore. Nevertheles, þ diſciples knewe not that  
it was Jeſus. Jeſus ſayd vnto the. Syrs, haue  
ye any meate? They answered him no: And he  
ſayd vnto them, caſt out the net on þ ryght ſyde  
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ſawe hote coles, & fyſhe laide thereon, and bread  
Jeſus ſayd to them brynge of the fyſhe whiche  
ye haue caught. Symon Peter ſtepped fourth



## Epytles and Gospels

and drew the net to laude, ful of great fyshes:  
an C. & liii. And for al that there was so many,  
yet was not þ net broke. Ies<sup>s</sup> sayd to the, come  
and dyne. And none of the disciples durste aske  
him what art þ? For they knewe that it was þ  
Lorde. Iesus then came & toke bread & gaue it  
the, & fysh the lyke wyse. And this is now þ thyrð  
tyme, that Iesus appeared to his disciples, af-  
ter that he was rysen agayne from death.

**T**he Epytyle on the fyrst sonday after Easter

The fyrst of S. Iohn. The. v. Chapter. A.

**M**ost dere beloued brethzen, al þ is borne  
of God ouercōmeth the worlde, & this is  
the victory that ouercōmeth þ worlde, euen our  
fayth: who is it that ouercōmeth þ worlde, but  
he whiche beleueth, that Iesus is the sonne of  
God? This Ies<sup>s</sup> Chryst is he that came by wa-  
ter & bloude, not by water onely: but by water  
and bloude. And it is the spirite þ beareth wyt-  
nes: because the spirite is trueth. For there are  
thre whiche beareth recorde in heauen. The fa-  
ther, the worde and the holy Ghost. And these  
thre are one, for there are thre whiche beare re-  
corde in earth. The spirite, the water, & bloude.  
And these thre are one. If we receyue the wyt-  
nes of men, the wytnes of God is greater: for  
this is the wytnes of God, whiche he testyfyed  
of his sonne. He that beleueth on the sonne of  
God, hath the wytnes of God in him selfe.

**T**he Gospel on the fyrst sōday after Easter.

The. xx. Chapter of saint Iohn. E.

**I**n the same day at nighte whiche was the  
morrowe after the Sabboth daye: when  
the

in Englyshe.

Jo. xxvii.

the doores were shut, where the disciples were assembled together for feare of the Jewes came Jesus and stode in the myddest, & sayd to them. Peace be w you. And when he had so sayde, he shewed vnto them his handes and his syde. The were the disciples glade when they sawe the Lorde. Then sayd Jhesus to them agayne. Peace be w you. As my father sent me, euen so send I you. And when he had said that, he breathed on them & sayd to the. Receyue ye the holy ghost. Whose synnes soeuer ye remyt, they are remytted to the: And whose synnes soeuer ye retayne they are retained. But Thomas one of the. xii. called Didimus, was not w them when Jesus came, & other disciples said vnto him. We haue sene the Lorde. And he sayd vnto them. Except I se in his handes the prynte of the nayles, and put my synger in & holes of the nayles, & thrust my hade into his syde, I wyll not beleue. And after. viii. daies agayne his disciples were w him and Thomas w them. Then came Jesus when the doores were shut, and stode in the myddest, & sayd. Peace be w you. After that sayde he vnto Thomas, brynge thi finger hether, & se my handes, & brynge thi hade, & thrust it into my side, & be not saythles, but beleuinge. Thomas answered & sayd to him, my Lorde & my God. Jesus sayd vnto him. Thomas, because thou hast sene me, therfore & beleuest. Happy are they & haue not sene, & yet beleue. And many other sygnes did Jhesus in the presence of his disciples, which are not wrytten in this boke. These are wrytten that ye myghte beleue that Jesus is Chryst the sonne

## Epytles and Gospels

sonne of God, and that in beleuyng, ye myght haue lyfe through his name.

**T**he Epytyle on the.ii. Sondag after Easter.  
The.i. Epytyle of S. Peter The.ii. chapter. C.

**M**ost dere beloued brethren. Chyyst suffered for vs, leauynge vs an ensample þat we shulde folowe his steppes whiche dyd no syn: neither was there gyle founde in his mouth which whē he was reuyled, reuyled not againe when he suffered he threaned not, but comytted the cause to him þat iudgeth ryghteously, whiche his owne selfe bare out synnes in hys body on the tre, that we shulde be delyuered fro synne: and shulde lyue in ryghteousnes, by whose strepes ye were healed: for ye were as shepe goyng a stray, but are now retourned to þe shepheard and byshop of your soules.

**T**he Gospel on the.ii. Sondag after Easter.  
The.x. Chapter of saynt Iohn. B.

**I**esus sayde to his discyples, I am the good shepcherde, the good shepcherde geueth his lyfe for his shepe: An hyred seruaunt whiche is not the shepcherde, neither the shepe are his owne, seeth the wolfe comynge, & leaueth þe shepe, & fleeth, & the wolfe catcheth them, & scatereth the shepe. The hyred seruaunt fleeth, because he is an hyred seruaunt and careth not for the shepe. I am þe good shepcherde, and knowe myne, & am known of myne. As the father knoweth me: euē so knowe I my father. And I geue my life for the shepe, and other shepe haue I whiche are not of this folde, them also must I byynge, that they maye heare my



my voyce, and that there may be one flocke, and one shepcherde.

The Epyſtle on the.iii. ſunday after Eaſter.  
The.i. Epyſtle of ſ. Peter. The.ii. Chapiter. C.

**M**ost dere beloued brethren, I beſeche you as ſtraūgers, & pylgrimes: abſtain frō fleſhely luſtes, which fight againſt the ſoule, & ſe that ye haue honeſt cōuerſacion amonge the Bētyles, that they which backbyte you as euyl doers, may ſe your good workes, & prayſe God in the day of viſitation. Submit your ſelues vnto al maner ordynance of mā for the Lordes ſake, whether it be vnto ꝑ Kyng as to the cheife head: either vnto the rulers, as to them that are ſent of him: for the punyſhment of euyl doers, but for the laude of them that do wel: For ſo is the wyll of God, that ye put to ſcilence the ignoraūce of the folyſhe men as fre, & not as haupnge the lyberte for a cloke of maliciousnes: but euen as ꝑ ſeruaūtes of God. Honour al men, loue brotherly felowſhypp: feare God, and honour the Kyng. Seruauntes, obey your mayſters w al feare, not onely ꝑ that be good and curtuous: but alſo though they be ſtrowarde, for it cometh of the grace in Chryſt Jeſu our Lorde.

The Goſpel on the.iii. ſunday after Eaſter.  
The.xvi. Chapiter of S. Ihon. C.

**J**eſus ſayde to hys dyſcyples, after a whyle ye ſhal not ſe me, & agayne after a whyle ye ſhal ſe me, for I go to the father. The ſayd ſome of the diſciples betwene them ſelues. What is this ꝑ he ſayth



## Epytels and Gospels

to vs: After a whyle ye shal not se me, & agayne after a whyle ye shal se me, and that I go to the father. They sayd therfore, what is this that he sayth, after a whyle? we can not tel what he sayth. Iesus perceyued þ they wolde aske hym and sayd to them. This it is that ye enquire of betwene your selues: that I said, after a whyle ye shal not se me, & agayne after a whyle ye shal se me. Verely verely I saye vnto you, ye shall wepe & lament, the worlde shal reioyce, ye shall sorowe, but your sorowe shalbe turned to ioye. A woman when she trauayleth, hath sorowe because her houre is come: but as soone as she is deliuered of the childe, she remembreth nomore þ anguy she. for ioy þ a mā is borne into þ worlde. And ye are now in sorow, but I wyl se you agayne. And your heartes shal reioyce, and your ioy shal noman take from you.

**T**he Epytyle on the.iiii. sonday after Easter  
The fyrst Chapiter of saynt Iames. C.

**M**ost dere beloued brethren: Euery good gyfte, and euery perfyte gyfte, is from a boue, & cometh downe from the father of light, with whō is no variableness, neither is he chaunged vnto darkenes. Of his owne wyl begat he vs w the word of lyfe, þ we shulde be þ fyrst frutes of his creatures. Wherefore dere brethren, let euery mā be swyfte to heare, slowe to speake, & slowe to wrath. For the wrath of man worketh not that which is righteous before God. Wherefore laye aparte al fylthynes, al superfluyte of malyciousnes. And receyue with mekenes, the worde that is grafted in you: whiche is able to saue your soules.

in Englyshe.

Jo. xxix.

**The Gospel on the. iiii. sonday after Easter.**

**The. xvi. Chapiter of saynt Iohn. B.**

**I**esus said to his disciples, nowe I go my way to him that sent me: and none of you asketh me whyther goest thou? But because I haue sayd such thynges to you, your hartes are ful of sorow. Neuertheles I tel you truth, it is expedient for you that I go away, for if I go not away, that comforter wyl not come to you: but yf I depart, I wyl sende him to you, and when he is come, he wyl rebuke the worlde of sinne, and of ryghteousnes, and of iudgement. Of synne: because they beleue not on me. Of ryghteousnes, because I go to my father, & ye shall se me nomore. Of iudgement, because the cheife ruler of this worlde is iudged alreedy. I haue yet many thynges to say to you: but ye can not beare the away nowe. Howebeit when he is come, I meane þe sprite of truth, he wyl teache you all þe truth. He shal not speake of him self, but what soeuer he shal heare, that shal he speake, and he wyl shewe you thynges to come. He shal gloryfy me, for he shal receyue of myne, & shal shewe vnto you. All thynges that the father hath are myne. Therefore sayde I vnto you, that he shall take of myne and shewe vnto you.

**The Epytyle on the. v. Sonday after Easter.**

**The fyrst chapiter of saynt Iames. D.**

**M**ost dere beloued brethre: se that ye be doers of the worde, & not hearers onely, deceyvyng your owne selues with Sophestry. For yf any heare the worde, and do it not: he is like to a man that beholdeth his bodely face in

D. v.

a glasse

## Epytels and Gospels

a glasse, for as soone as he hath looked on himself, he goeth his way, & immediatly forgetteth what his fashyon was. But whosoever looketh in þe perfecte law of lyberte & cōtynueth therein (yf he be not a forgetful hearer, but a doer of þe worde) he shalbe happy in his dede. If any mā amonge you seme deuout, & restryneth not his tonge, but deceiueth his owne heart, this mans deuocion is in vayne. Pure deuocion & vnderstānded before God the father, is this: To visite the frendles & wydowes in theyr aduersyte, and to kepe him selfe vnsportted from the worlde.

**T**he Gospel on the .v. Sondag after Easter.

The .xvi. Chapiter of saynt Iohn. F.

**I**esus sayd vnto his disciples: Verely verely I say vnto you, whatsoeuer ye shall aske the father in my name, he wyl geue it you. Hitherto haue ye asked nothinge in my name. Aske & ye shall receyue it, that your ioy may be ful. These thynges haue I spoken vnto you in prouerbes, þe tyme wyl come whē I shal speake nomore to you in prouerbes, but I shal shewe you plainly frō my father. At that day shal ye aske in my name, & I say not vnto you, þe I wyl speake to my father for you: for the father hym selfe loueth you, because ye haue loued me, and haue beleued þe I came out frō God. I went out frō the father & came into the worlde. I leaue þe worlde agayne and go to the father. His disciples sayd vnto him: behold, now we speakest thou playnly, & thou blest no prouerbes. Nowe we knowe that þe vnderstandest althynges, & needest not that any man shulde aske the any question.

Therefore



Therefore beleue we that thou comest fro God.

The Epyſtle on the monday in the Crosse  
daies. The. v. Chapiter of S. James. D.

**M**ost dere beloued brethre. Knowledge  
yours fautes one to another, & pray one  
for another, that ye may be healed. The prayer  
of a ryghteous man auayleth much, yf it be fer  
uēt. Helyas was a mā in daūger of tribulacion  
as we are, & he prayed in his prayer þ it myght  
not rayne, and it rayned not on the earth by the  
space of thre yeres & .vi. monethes. And agayne  
he prayed, and the heauen gaue raine, the earth  
brought fourth her frut. Yf any of you erre fro  
the truth, & another cōuert hi, let þ same know  
that he which cōuerted the synner fro goyng a  
ſtray out of his way, ſhal ſaue a ſoule fro death  
and ſhal hyde the myltytude of synnes.

The Goſpel on the monday in the crosse  
daies. xi. Chapiter of S. Luke. B.

**I**eſus ſayd vnto his diſciples. Whiche of  
you ſhulde haue a frende and ſhulde go to  
him at mydnyght, & ſay vnto him: Frende, lēde  
me thre loues: for a frende of myne is come out  
of the waye to me, & I haue nothyng to ſet be-  
fore him. And he ſhulde aſwere & ſay: trouz-  
ble me not now, the dore is nowe ſhutte, & my  
ſeruañtes are w me in ſchābre. I can not aryſe  
and geue thē vnto þ. I ſay vnto you though he  
wyl not aryſe & geue him becauſe he is his frēd:  
yet becauſe of his importunitie he wold aryſe, &  
geue him as many as nedeth: & I ſay vnto you,  
aſke & it ſhal be geuē you. Seke, & ye ſhal fynde.  
Knock & it ſhal be opened to you for euerie one þ  
asketh



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asketh, recepueth: and he that seeketh fyndeth: & to him that knocketh shal be opened. If the son aske bread of any of you, that is his father, wyl ye geue him a stone? Or yf he aske fysh, wyl he for a fysh geue him a serpent? Or yf he aske an egge, wyl he offer him a Scorpyon? If ye then whiche are euill can geue good gyftes to your chyldren? Howe much more shal your father of heauē geue yf holy ghost to thē yf desyre it of him

**¶ The Eppistle on the Attencion euen. The. iiii.**  
chapiter of the Actes of the Apostles. B.

**I**n the multytude of theym that beleued, were of one heart, and of one soule. Also none of them sayd, yf any of the thynges whiche he possessed, was his owne: but had al thynges cōmune, and w<sup>th</sup> great power gaue the Apostles wytnes of the resurreccion of our Lorde Iesus Chyyst, & great grace was w<sup>th</sup> them all. Neyther was there any amonge them that lacked: for as many as were possessours of landes or houses, solde them, & brought the pryce of the thynges which were solde, & layde it downe at the Apostles fete, & distribucion was made to euery mā accordynge as he had nede.

**¶ The Gospel on yf Attencion euen. The. xvi.**  
Chapiter of saynt Iohn. A.

**I**esus lyfted vp his eyes to heauē, & sayd: Father the houre is come, glorify thy son that thi sonne may glorifye the. As yf hast geue him power ouer al fleshe, that he shalde geue eternal lyfe to as many as thou hast geuen him. This is lyfe eternal that they myght knowe yf that onely very God, & whom yf hast sent Iesus Chyyst

Chryſt, I haue glorified the on þ earth. I haue  
ſyniſhed the worke which thou gaueſt me to do  
And nowe glorify þ me (O father) with thyne  
owne ſelfe, with the glory which I had with þ  
or the worlde was. I haue declared thy name  
vnto thoſe which þ gaueſt me out of the worlde  
Thyne they were, and þ gaueſt them me, & they  
haue kept thy ſayinges. Nowe haue they kno-  
wen that all thynges whatſoeuer þ haſt geuen  
me, are of the. For I haue geuen to them þ wor-  
des, which thou gaueſt me, & they haue receiued  
them, and haue knowne ſurely that I came out  
from the, & haue beleued that þ dyddeſt ſede me  
I pray for them: I pray not for the worlde: but  
for them which thou haſt geuen me: for thei are  
thyne, & al myne are thyne, & thyne are myne, &  
I am glorified in the. And nowe I am nomore  
in the worlde, but they are in the worlde, and I  
come to the.

**T**he Epyſtle on the Aſſencion day. The fyrſt  
chapiter of the Actes of the Apoſtles. A.

**I**n the former treatyſe (dere frende Theo-  
philus) I haue wrytten of al that Ieſus  
began to do, & teache, vntyl the day in þ which  
he was taken vp. After that he throug þ holy  
ghoſt had geuen cōmaundementes vnto þ Apo-  
ſtles, which he had choſen, to whom alſo he ſhe-  
wed him ſelfe alyue after his paſſion, by many  
tokens appearynge vnto them forty dayes, and  
ſpake vnto them of the kyngdome of God, and  
gathered them together, and cōmaunded them  
that they ſhulde not departe from Ieruſalem  
but to waite for the promyſe of þ father, wher-  
of

## Epytels and Gospels.

of ye haue hearde of me. For Iohn baptysed w  
water, but ye shalbe baptised with ꝑ holy ghoſt  
and that within theſe fewe dayes. When they  
were come together, they asked of him, ſaying:  
Lorde wylte ꝑ at this tyme reſtore agayne the  
kyngdome of Iſrael? He ſayde vnto them, it is  
not for you to knowe ꝑ tymes or ſeaſons, which  
the father hath put in hys owne power, but ye  
shal receyue power of ꝑ holy ghoſt whiche ſhal  
come on you. And ye ſhalbe wytnesſes vnto me  
in Ieruſalẽ, & in al Iury, & in al Samary, & eue  
vnto ꝑ worldes ende. And when he had ſpoken  
theſe thinges whyle they behelde he was take  
vp, & a cloud receyued him vp out of theyr ſight  
And whyle they loked ſtedfaſtly vp into heaue  
as he went, beholde two men ſtoode by them in  
whyte clothynge, whiche alſo ſayd: Ye men of  
Galyle, why ſtande ye gaſinge vp into heauen?  
This ſame Ieſus which is taken vp from you  
into heauen, ſhall ſo come, euen as ye haue ſene  
him go into heauen.

**C** The Goſpel on the Aſſencion day. The. xvi.  
Chapiter of ſaynt Marke. C.

**A**fter that, Ieſ<sup>9</sup> appeared vnto the eleue  
as they ſat at meate, & caſt in theye teath  
theyr vbeleſe, and hardnes of hearte, becauſe  
they beleued not them whiche had ſene him af-  
ter his reſurreccion, and he ſaid to them. Go ye  
into al the worlde, and preache the goſpel to al  
creatures, and he that beleueth and is baptised  
shalbe ſaued, & he that beleueth not ſhalbe con-  
dẽpned. And theſe ſygues ſhal folow the ꝑ ſhal  
beleue. In my name they ſhal caſt out deuyls, &  
shal



shal speake w newe toges & shal kyl serpētes, & yf they d:ynke any deadly thyng, it shal not hurt thē, they shal lay theyr hādes on þ sycke, & they shal recouer. So then whē our Lorde Ies<sup>us</sup> had spokē to them, he was receyued into heauē and is set down on the ryght hāde of God. And they went fourth & preached euery where. And our Lorde wrought w them, & confyrmēd theyr preachynge, with myracles folowynge.

**T**he Epystle on the Sonday after the Assen-  
cion day. The. i. Epystle of s. Peter. The. iiii. B

**M**ost dere beloued b:ethren, be ye discret and watche in prayer, but aboue althyn-  
ges haue feruent leue amonge you, for loue co-  
uereth þ multitude of synnes. Be ye harborous  
one to another, & that wout grudgynge. As eue-  
ry mā hath receyued the gyfte, minister þ same  
one to another, as good ministers of the many-  
folde graces of God. Yf any mā speake, let him  
talke as though he spake þ wordes of God. If  
any man minister, let him do it as of þ habylite  
which God ministerd vnto him, that God in al  
thinges may be glorified, through Ies<sup>us</sup> Chryst

**T**he Gospel on the Sonday after the Assen-  
cion day. The. xvi. Chapiter of saynt Iohn. D.

**I**esus sayd vnto his disciples: When the  
conforter is come, whome I wyll sende  
vnto you frō the father which is þ spirit of ve-  
rite, which procedeth of þ father, he shal testifie  
of me, & ye shal beare wytnes also, bycause ye  
haue ben w me frō the begynnynge. These thin-  
ges haue I sayde to you, because ye shulde not  
be huct in your fayth. They shal excommunicate  
you



## Eppistles and Gospels

you, yea þ tyme shal come, that whosoever kyleth you, wyl thynke that he doth God true service. And suche thynges wyl they do to you, because they haue not knowen the father, neither yet me. But these thynges haue I tolde you, þ when the houre is come, ye might remembre that I tolde you so.

**T**he Eppistle on Whytsonday. The seconde chapiter of the Actes of the Apostles. A.

When the fyfteth day was come, whiche is Whytsonday, the Apostles w one accord, were gathered together in one place. And sodaynly there came a sounde from heauen, as it had ben the comynge of a myghty wynde, & fylled al þ house where they sat. And there appeared to them clouen tonges, as they had be fyre, & it sat on eche of them, & they were all fylled w the holyghost, & began to speake w other tonges, euen as the spirite gaue them vnderstandinge. There were dwellinge at Jerusalem Jewes, deuout men, which were of al nacions vnder heauen. When this was noysed about, þ multytude came together, & were astonyed, because that euery mā hearde them speake in his owne tunge. They wondered all, & merueyled, sayinge amouge them selues: Loke, are not all these which spake of Galyle, & howe heare we euery man in his owne tunge, wherin we were borne? Partians, Medes, and Elamytes, and þ inhabytors of Mesopotamia, of Jewry, Capadocia, Pontus, & of Asia, Phrygia, Baphylia, & of Egypt, & of the parties of Lybia, which is beside Serene, & straungers of Rome, Jewes and Proselytes

Profelytes, Greekes, and Arabians. We haue harde them speake with our owne tongues the great workes of God.

**The Gospel on Wytson Sondag**

**Ihon. xiiii. Chapiter. C.**

**I**esus saied vnto his disciples: If any man loue me, and wyl kepe my saynges: my father also wyl loue hym: and we wyl come vnto hym, and wyl dwel with hym. He that loueth me not, kepeth not my saynges, and the wordes whiche ye heare are not myne, but the fathers which sente me. This haue I spoken vnto you, beyng yet present wyth you, but the comforter which is the holy ghost (whom my father wyl geue in my name) shall teach you all thynges, & bryng althynges to your remembraunce. What soeuer I tolde you. Peace I leaue wyth you.

My peace I geue vnto you, not as the world giueth, gyue I vnto you: Let not your hartes bee greued, nether feare ye. Ye haue harde howe I sayed vnto you: I go and come agayn vnto you. If ye loue me, ye wolde verely reioyse, because I saied: I go to the father, for the father is greater then I. And now haue I shewed you before it come, that when it is come to passe, ye myght beleue. Hereafter wyl I not talke many wordes to you, for the chef ruler of this world cometh and hath naught in me, but that þ world may knowe that I loue the father, and as the father gaue me commaundement, euen so do I.

**The Wytle on Monday in Wytson weke. Actes of the Apostels. x. Chapiter. F.**

e. i.

Peter

## Epyttles and Gospels.

**P**eter opened hys mooth, and saied: Iesus commaunded vs to preach vnto the people and to testific, that it is he, that is ordayned of God a iudge of quike and dead. To hym giueth all the prophetes witnes, that throught hys name shall receiue remission of sinnes, all that be leue in hi. While Peter yet spake these wordes the holyghost fel on al them whych hearde hys prechyng. And thei of the circumcision, whych beleued were astoynd as manye as came wryth Peter, because that on the Gentiles also was shed out the gyft of the holy ghost, for thei herd them speake wryth tongues and magnific God. Then answered Peter, can any man forbyd water that these shoulde not be baptyfed, whych haue receyued the holyc gheost as well as we? And he commaunded them to be baptised in the name of our Lorde Iesus Chryst.

**T**he Gospel on Monday in Wytsonweke  
Jhon. iiii. Chapter. B.

**I**esus sayed vnto a ruler among the pharisees. God so loued the worlde, that he gaue hys only sonne for the intent that none that be leue in hym, shoulde perishe: but shoulde haue euerlastyng lyfe. For God sente not hys sonne into the worlde, to condempne the worlde: but that the worlde through hym myghte be saued. He that beleueth on hym, shall not be coadempned: but he that beleueth not, is condempned al redy: bicause he beleueth not in the name of the onely sonne of God. And this is the condemnation: that lyght is come into the worlde, & men haue loued darkenes more then lyghte, bicause they:



their dedes were euil. For euery man that doth  
capll, hateth the lyghte, neyther commeth he to  
lyghte, leste his dedes shoulde be reproued. But  
he that dooth the truth commeth to the lyghte,  
that hys dedes myghte be knowne, howe that  
they are wroughte in God.

**The Epistle on Twelwedaye in Mytson  
weke. Actes of the Apostels. viii. B.**

**W**hen the Apostels whych were at Ierusal-  
lem, hard say that Samaria had receyued  
the worde of God. Thei sente vnto them Peter  
and Iohn. Whych when they were come, prai-  
ed for them, that they myghte receiue the holye  
ghoste, for as yet he was come on none of them;  
but thei were baptised only in þ name of Christ  
Iesus. Then layed they theyr handes on them,  
and they receyued the holye ghost.

**The Gospel on Twelweday in Witson=  
weke. Ihon the. x. Chapter. C**

**I**esus sayed vnto hys dysciples: verely be-  
relve I saye vnto you: whosoeuer entreth  
not in by the doore, into the shepefolde, but cly-  
meth vp some other waye, he is a thefe & a rob-  
ber. He that goeth in by þ doore, is the shepherde  
of the shepe. To this mā the porter openeth the  
doore, and the shepe hear his voice, and he calleth  
his owne shepe by name, & he leadeth them out,  
and whē he hath sent fourth his owne shepe, he  
goeth before theym, & the shepe folowe hym, for  
thei knowe his voyce. A straunger thei wyl not  
folowe, but wyl fle fram hym, for they knowe  
not the voyce of straungers. This maner of say-  
ing spak Iesus vnto them, and thei vnderstode.



## Epistels and Gospels.

not what thinges thei were, whiche he saied to them. Then saied Iesus to them again: Verely verely I say vnto you: that I am the doze of the shepe. All, euen as many as came befoze me, are theues and robbers, but the shepe dyd not hear them. I am the doze, by me if any man enter in, he shalbe safe, and shall go in and out, and fynd pasture. The thefe commeth not but for to steal kil, & destroy. I am come, that thei myght haue lyfe, and haue it more haboundantlye.

¶ The Eppistle on the wednesday in wytson weke. Actes of the Apostles. ii. Chapter. C.

**P**eter kept furth with the. xi. & lyft vp hys voyce, and saied vnto them: Ye me of Jewry, & all ye that inhabit Ierusalem, be this knowen vnto you: & with your eares hear my wordes. These are not droncke as ye wene, for it is yet but the. iii. hour of the day, but this is that which was spoken by þe prophet Iohel. It shal be in the last dayes (saith God) of my spirite, I wyl pour out vpon al flesh and your sones, and your daughters shal prophesie, and your yong men shal se visions, & your olde men shal dreame dreames, and on my scruauntes, and on my had maydes. I wyl pour out my spiryt in those dayes, and thei shal prophesie, and I wyl shew wonders in heauens aboue, and tokens in the earth beneth, bloud and fyre and þe vapour of smooke. The sunne shalbe turned into darknes, and the moone into bloud befor that great and notable day of the Lorde shall come: and the tyme shall come that whosoever shall call on the name of the Lorde, shalbe saued.

¶ The

**T**he Gospel on Wednisday in wytson=  
weke. Ihon the. vi. Chapter. C.

**I**esus saied to hys disciples & to the cōpa-  
nye of the Jewes: No man can come vnto  
me, except my father whych hath sent me draw  
hym: and I wyll rayse hym vp at the last daye.  
It is written in the prophetes. And thei shal al  
be taught of God. Euery man which hath herd  
and lerned of the father cometh vnto me, not  
that any man hath sene þ father, saue he which  
is of God: the same hath sene the father. Merc-  
ly verely I saie vnto you: He that beleueth on  
me, hath euerlastyng life. I am the bread of life  
your fathers did eate Manna in the wildernes  
and are dead. This is the bread which cometh  
from heauen, that he which doth eat of it, shuld  
not dye. I am that lyuyng breade, whiche came  
doun from heauen. Yf anye man eate of thys  
bread, he shal lyue for euer. And the bread that  
I wyll geue is my fleshe, whych I wyll geue  
for the lyfe of the worlde.

**T**he Epystle on Trinite sondaye. The Re-  
uelacion of Ihon. iiii. Chapter. A.

**I** Lokede vp, and sawe a doore open in heauen,  
and the fyrst voyce which I harde was, as  
it were of a trompet talkyng wyth me, whych  
saied: Come vp hether, and I wyl shew the thin-  
ges which must be fulfilled hereafter: and im-  
mediately I was in the spiryte, and beholde, a  
seat was set in heauen, and one sat on the seate.  
and he that sat was to loke on lyke vnto a Ias-  
per stone, and a Sardyne stone. And ther was a  
rayne bowe about the seat, to loke vpon lyke to

## Epyttels and Gospels

an Emeralde, and about the seat wer. xxiii. seates. And I saw on the seates. xxiii. elders, sitting clothed in white raymēt, and had on theyr heades crownes of gold, and out of the seat proceeded lyghtnynges and thonderynges and voyces. And there was. vii. lampes of fyre burning before the seate, whyche are the. vii. spirites of God. And before the seat ther was a sea of glasse lyke to Chrystal. And in the myddes of the seat and rounde about the seate, were foure beastes full of eyes before and behynde. And the fyrste beast was lyke a Lion, the seconde beaste lyke a Calfe, and the thirde beast had a face as a man, and the fourth beaste was lyke a flyenge Eagle. And the foure beastes, had euery on of them syx wynges about hym, and they were full of eyes within, and they had no rest day nether nyght, sayenge. Holy, holy, holy, Lorde God allmyghty, whyche was, & is, & is to come. And when these beastes gaue glory, honor & thankes to hym that sat ouer the seate, whyche lyueth for euermore. The. xxiii. elders fell downe before hym that sat on the throne and worshypped hym that lyueth for euer, and cast their crownes before the throne sayenge. Thou arte worthy Lorde, to receaue glory, honoure, and power. For thou hast created all thynges, and for thy wyll sake, they are, and were created.

The Gospelle on Trinitie Sunday.

The thyrde Chapter of Saynt Iohn.

**T**here was a mane of the Pharyses namede Ananias, a ruler amonge the Jewes. He came to Iesus by nyghte, and saide vnto hym. Mayster, we knowe that thou art a



teacher whiche art come from God, for no man  
 coulde do suche myracles as thou doest, excepte  
 God were with hym. Iesus answered and said  
 to hym. Verely verely, I saie vnto the, Excepte  
 that a man be borne a new, he can not se þ kyng  
 dom of God. Richodemus saide to hym. Howe  
 can a mane be borne when he is olde? Can he en-  
 ter into hys mothers wombe & be borne agyne?  
 Iesus answered. Verely verely, I say vnto the  
 Excepte that a mā be borne of water and of the  
 spyrite, he can not enter into the kyngedome of  
 God. That whiche is borne of the fleche, is fle-  
 she: and that whych is borne of the spyrite is  
 spyrite. Meruell not that I sayd to the, ye must  
 be borne a newe. The wynde bloweth where he  
 lysteth, and thou heareste hys sounde, but thou  
 canst not tel whēce it cometh, and whither he  
 goeth: so is euery man that is borne of the spy-  
 rite. Richodemus answered and saide to hym.  
 Howe can these thynges be? Iesus answered  
 and saide to hym. Art thou a mayster in Israel  
 and knowest not these thynges? Verely verely,  
 I say to the. We speake that we knowe. and te-  
 stifye that we haue sene, and ye receaue not our  
 wytnes. If I tolde you carthly thynges and ye  
 haue not beleued, how shuld ye beleue yf I tell  
 heauenly thynges? And no man hath ascended  
 vp to heaue, but he that came downe from he-  
 auen: that is to saye, the sonne of man, whych  
 is in heauen, and as Moyses lysted the serpent  
 vp in the wyldernes, euen so muste the sonne of  
 man be lysted vp, that no man whych beleueth  
 in hym perissh, but haue eternal lyfe.



## Epistles and Gospels

**T**he Epyſtle on corpus Chryſti daye.

i. Corynthians. xi. Chapter. C.

**B**rethren, that whiche I gaue vnto you I receiued of the Lord: for the Lord Ieſus Chriſt the ſame nyght in the whiche he was betrayed, toke bread and thanked, and brake and ſayde. Take ye, and eate ye, thys is my body whiche is broken for you. Thys do ye in the remembrance of me. After that ſame maner he toke ſ cuppe when ſupper was done ſayeng. This cuppe is the newe Teſtament in my bloude this do ye as ofte as ye drynke it in the remembrance of me. For as ofte as ye ſhall eate thys breade and drynke of thys cuppe: ye ſhall ſhew the Lordes death till he come. Wherefore, who ſoeuer ſhall eat of thys bread or drynke of the cuppe vnworthely he ſhalbe gyltye of the body and bloude of the Lord. Let a man therefore examyn hym ſelfe, & ſo let hym eate of the bread and drynke of. ſ cup. For he that eateth and drynketh vnworthely eateth and drynketh his owne damuaciō: becauſe he maketh no difference of the Lords body

**T**he Goſpel on Corpus Chryſti daye.

The ſyxtē Chapter of Saynte Iohn. f.

**I**eſus ſaid to his diſciples, & to the company of the Jewes. My fleſh is meat in dede, and my bloud is drynke in dede. He that eateth my fleſh, & drynketh my bloud dwelleth in me & I in him. As the liuyng father hath ſent me, euen ſo liue I for the father, & he ſ eateth me, ſhall lyue by me. This is ſ bread which came from heuen not as your fathers haue eaten Manna, and are dead. He ſ eateth of thys bread ſhall lyue euer.

**T**he

**T**he Epistle on the fyrst Sondag after  
Trinite sondag. i. Iohn. iiii. B.

**M**ost dere beloued brethzen, God is loue  
in thys appeared the loue of God to vs  
warde, because that God sent his onely begot-  
ten sonne into the worlde, that we myghte lyue  
through him. Here in is loue, not that we loued  
God, but þ God loued vs, & sēt his sōne to make  
agremēt for our synnes. Derely beloued, yf god  
so loued vs, we ought also to loue one another.  
No mā hath sene God at any tyme. If we loue  
one another, God dwelleth in vs, and his loue  
is perfyte in vs. Hereby knowe we, þ we dwell  
in him, and he in vs: because he hath geuē vs of  
his spirite. And we haue sene & do testyfy, that  
the father sent his sonne, which is the lāpout  
of the worlde. Whosoever cōfesseth that Iesus  
is the sonne of God, in him dwelleth God, & he  
in God. And we haue knowē & beleued the loue  
that god hath to vs. God is loue, & he that dwel-  
leth in loue, dwelleth in God, and God in him.  
Here in is the lous perfyte in vs, that we shuld  
hane trust in the day of iudgement, for as he is,  
euen so are we in this world. There is no feare  
in loue, but perfyte loue casteth out al feare, for  
feare hath paynefulnes. He that feareth is not  
in perfyte loue. We loue him, for he loued vs  
fyrst. If a man say I loue god, & yet hateth his  
brother, he is a lyar. Howe can he that loueth  
not his brother, whome he hath sene: loue god  
whom he hath not sene. And thys commaunde-  
ment haue we of him: that he which loueth god  
shulde loue his brother also.

Epytels and Gospels

The gospel on the fyrst sonday after Trinite  
sonday. The. xvi. Chapter of S. Luke. D.

**I**esus put fourth a parable vnto his disci-  
ples sayinge. There was a certayne riche  
mā, which was clothed in purple & fyne reynes  
and fared delyciously euery day. And ther was  
a certayne begger named Lazarus, whiche lay  
at his gates, ful of sores, desyringe to be refre-  
shed, w some of the crōmes, which fel from the  
riche mans borde. Neuertheles, þ dogges came  
and lycked his sores. And it fortunēd that the  
begger dyed, & was carryed by the aungels into  
Abrahams bosome. The ryche man also dyed, &  
was buryed: & beyuge in hel in tormētes, he lift  
vp his eyes & saw Abrahā a farre of, & Lazarus  
in his bosome, & cried, and sayd. Father Abrahā  
haue mercy on me, & send Lazarus that he may  
dyp the typp of his fynger in water, and cole my  
tounge, for I am tormented in this flame. But  
Abrahā sayd vnto him. Sonne remembre that þ  
in thy lyfe tyme receyued thy pleasure, & cōtra-  
rywylse Lazarus payne. Nowe therfore is he  
comforted, and þ art punyshed. Beyonde al this  
betwene you and vs, there is a great space set,  
so that they whiche wolde go frō hence to you  
cānot, neither may come frō thence to vs. Then  
he sayd. I pray the therfore father, sēde him to  
my fathers house, for I haue fyue brethren, for  
to warne thē, lest they also come into this place  
of tormētes. Abrahā sayd vnto him. They haue  
Moses & the p̄phetes, let them heare them.  
And he sayd. Naye father Abraham, but yf one  
came vnto them frō the dead, they wolde repēt.  
Be



He sayd vnto him. Yf they beleue not Moyses, & the Prophetes, neither wyl thei belene, though one rose from death againe.

**T**he Epystle on the. ii. sonday after Trinite sonday. The fyrst Epystle of saynt Iohn.

The. iiii. Chapiter. C.

**N**euayle not my brethre, though I would hate you, we knowe that we are translated fro death vnto lyfe, because we loue the brethren. He that loueth not his brother abydeth in deth. Whoso euer hateth his brother is a mansleer, & ye knowe that no mansleer hath eternal lyfe abydyng in him. Hereby perceyue we the loue of God, in that he gaue his lyfe for vs: & therfore ought we also to geue our lyues, for our brethren. Whosoener hath this worldes good, & seeth hy s brother haue neede, & shutteth by his cōpassion from him, howe dwelleth the loue of god in him. My babes, let vs not loue in worde, neither in tonge, but in dede and verite.

**T**he Gospel on the. ii. sonday after Trinite sonday. The. xiiii. Chapiter of saynt Luke. D.

**I**esus put fourth a simlytude to his disciples sayinge. A certayne man ordeyned a great supper, & bad many, and sent his seruant at supper tyme to say to them, that were byddē come, for al thinges are nowe redy. And they al at ones, began to make excuse. The fyrst sayde to him I haue bought a towne, & I must nedes go and se it: I pray the haue me excused. And another sayd. I haue bought fyue yoke of oren, and I go to plowe them, I pray the haue me excused. The thyrde sayd, I haue married a wyfe,

and



## Eppistels and Gospels

and therefore I can not come. And the seruaunt  
wēt & brought his mayster worde therof. Then  
was the goodman of the house displeased, and  
sayd to his seruaunt. Go out quykely into the  
streets, & quarters, & brynge in hyther the pore,  
and the maymed, & the halte, & the blynde. And  
the seruaunt sayd: Lorde it is done as þu comaū  
dest, yet there is roume. And the Lorde sayde to  
the seruaunt. Go out into the hygh wayes, and  
hedges, & cōpell them to come in, that my house  
may be fylled. For I say to you: þ none of these  
whiche were bydden, shal tast of my supper.

**T**he Eppistle on the.iii. sonday after Trinite  
sonday. The fyrst Eppistle of saynt Peter.

The.v. Chapter. B.

**B**rethren, submyt your selues vnder the  
mighty hāde of God, that he may exalte  
you when the tyme is come, cast al your care to  
him, for he careth for you. Be sobre & watch, for  
your aduersary þ deuyll, as a cōryng Lyon wal  
keth about, sekynge whō he may deuour. Whō  
resyst ye stedfastly in fayth: remēbrynge that ye  
do but fulfyl the afflyccions, which are appoin  
ted to your brethren that are in the worlde, the  
God of al grace, which called you vnto his eter  
nal glory by Chyyst Iesus. Shal his owne self  
after ye haue suffered a lytle afflyccion, make  
you perfyte, shal satle, strength, & stablyshe you  
To him be glorye & dominion for euer, & whyle  
the worlde endureth. So be it.

**T**he Gospel on the.iii. sonday after Trinite  
sonday. The.v. Chapter of saynt Luke. A.

The

**T**he Publicanes, & the Synners resorted to Iesus, to heare him, & the Pharises & Scribes murmured, sayinge: He recepueth to his cōpany synners, & eateth with them. Then put he fourth this symylprude to them, saying: What man of you hauynge an hundreth shepe, yf he lose one of them, doth not he leaue nynty and nyne in the wyldernes & go after þe whiche is lost, tyl he fynd him? And when he hath found him, he layeth him on his shulders w<sup>th</sup> ioye: & as soone as he commeth home, he calleth together his louers, & neyghbours sayinge to them: Reioyse with me, for I haue found my shepe which was lost. I say to you: that lykewise ioye shalbe in heauen, ouer one synner that repenteth more then ouer nynty & .ix. iust persons, which nede no repētaunce. Epyther what woman hauynge ten grotes, yf she lose one, doth not lyght a candle, & swepe þe house, & seeke dilygently vntyl she fynd it? And when she hath founde it, she calleth her louers & her neyghbours, sayinge: Reioyce with me, for I haue founde the grote whiche I had lost. Lykewyse I say vnto you, ioy is made in the presence of the Aungels of God ouer one synner that repenteth.

**T**he Epyistle on the .iiii. Sondag after Trinite Sondag. The .viii. Chapiter to the Ro. D.

**B**rethren, I suppose that the afflyccions of this lyfe are not worthy of the glory to come whiche shalbe shewed vnto vs. Also the feruent desyre of the creatures abydeyth loking when the sonne of God shal appeare: because þe creatres are subdued to vanyte agaynst their wyl

## Epystles and Gospels

wyll, but for his wyll, whiche subdued them in hope. For the verye creatures shalbe delyucted from the bondage of corrupcion, into the glorious lyberty of y<sup>e</sup> sonnes of God. For we knowe that euery creature groweth with vs also, & trauayleth in payne, euen to the tyme. Not they onely, but euen we also whiche haue the synnifrutcs of y<sup>e</sup> spyte, mourne in our selues, & wayt for the adopcion, and loke for the delyueraunce of our bodies.

**T**he Gospel on the.iiii. sonday after Trinite  
sonday. The.vi. Chapter of saynt Luke. f.

**I**esus sayd to his disciples. Be ye mercy-  
ful, as your father is merciful. Judge not  
& ye shal not be iudged. Condepne not, & ye shal  
not be cōdemned. For geue, & ye shalbe forgene  
Geue and it shalbe geuen to you, good measure  
pressed downe, shaken together, & rūnyng ouer  
shal men geue into your bosomes. For w<sup>h</sup> what  
measure ye mete, with the same shal men mete  
to you agayne. And he put fourth a similytude  
to them. Can the blynde leade y<sup>e</sup> blynde, do the  
not both then fal into the dyche. The disciple  
is not aboue the mayster. Euery mā shalbe per-  
fyte, yf he be as his mayster is. Why seeest thou  
a mote in thy brothers eye, & cōsyderest not the  
beame that is in thyne owne eye? Eyrther howe  
canst y<sup>e</sup> say to thy brother? Brother let me pull  
out the mote that is in thine eye, when y<sup>e</sup> percei-  
uest not the beame y<sup>e</sup> is in thyne owne eye? Ypo-  
crite, cast out the beame out of thyne owne eye  
first, and then shalt thou se perfytlly to pul out  
the mote of thy brothers eye.

The



**T**he Epyſtle on the. v. Sonday after  
Trinite ſunday. The fyrſt Epyſtle  
of ſ. Peter. The. iiii. chapiter. A.

**W**ethren, be ye al of one mynd, one ſuffer  
with another, loue as brethre, be pyteful  
be courteous, not rederynge y! for y!, neither re-  
buke for rebuke: but contrary wyſe, blyſſe reme-  
bre that ye are therevnto called, euen þ ye ſhuld  
be heyr̄es of the blyſſynge. If any mā longe af-  
ter lyſe, and loueth to ſe good dayes, let him re-  
fraine his tonge from y!, & his lyp̄es that thei  
ſpeake no gyle. Let him eſchew y!, and do good  
let him ſeke peace & enſue it: for the eyes of our  
Lorde are ouer the ryghteous, and his eares are  
opened vnto theyr prayers: but the ſcarce leke  
of our Lorde beholdeth them that do y!. More-  
ouer who is he that wyl harme you, if ye ſolow  
that whiche is good? Notwithſtādinge, happy  
are ye, yf ye ſuffer for ryghteouſneſſe ſake, yea  
and feare not, though they ſeme terribel vnto  
you, neither be troubled, but ſacrifye our Lorde  
God in your heartes.

**T**he Goſpel on the. v. Sonday after Trinite  
ſunday. The. v. Chapiter of ſaynt Luke. A.

**W**hen þ people preaſſed vnto Jeſ<sup>us</sup> to heare  
the worde of God, he ſtoode vp by the lake  
of Genazareth and ſawe two ſhyppes ſtādyng  
by the lakes ſide, but the fyſher men were gone  
out of them, and were waſhyng thei nettes &  
he entred into one of the ſhyppes which pertey-  
ned to Symon, and prayed him that he wolde  
thruſt out a lytle from the lande, & he ſat downe  
and taught the people out of the ſhip. When he  
had



## Epyistles and Gospels

had left speakyng, he sayd vnto Simon: laſche out into the depe, & let ſyp your nettes to make a draught, and Symon answered & ſayd to him: Maſter, we haue laboured al nyght, & haue taken nothyng. Neuerthelatter at thy worde, I wyl loſe fourth the nette. And whē they had ſo done, they enclosed a great multytude of fyſhes, & theyr net brake but they made ſygnes to theyr felowes whiche were in the other ſhypp, & they ſhulde come and helpe them and the came and fylled both the ſhyppes that they ſouke agayne. When Symon Peter ſawe that he fell downe at Jeſus knees, ſayinge: Lorde go from me, for I am a ſynful man, for he was vtterly aſtonyſhed, & al that were with him at the draught of fyſhe whiche they toke: and ſo was James alſo & Iohn the ſonnes of zebede, whiche were partekers with Symon. And Jeſus ſayd vnto Symon, feare not: from henceforth thou ſhalte catche men. And they brought the ſhyppes to lande, and forſoke al, and folowed him.

The Epyſtle on the. vi. Sōday after Trinite ſunday. The. vi. Chapiter to the Romayns. A.

**B**rethren, remēbre ye not & all we whiche are baptyſed in the name of Jeſ<sup>us</sup> Chryſt are baptyſed to dye with him, we are buryed w<sup>ith</sup> him by baptyſme for to dye, that lyketwyſe as Chryſt was rayſed vp from death by the glory of the father, euen ſo we alſo ſhulde walke in a newe lyfe: for yf we be grafft in death like vnto him, euen ſo muſt we be in & reſurreccion. This we muſt rememb<sup>re</sup> that our olde mā iſ crucified with him alſo, that & body of ſynne myght vtterly

terly be destroyed, that henceforth we shoulde  
not be seruantes of synne. For he that is deade,  
is iustified fro synne. Wherefore yf we be dead  
in Chyyst, we beleue that we shall lyue w<sup>th</sup> him,  
remēbyng that Chyyst ones rayled fro death,  
dyeth nomore, death hath nomore power ouer  
him. For as touchinge that he died, he died con  
cernyng sinne, ones. And as touchinge that he  
lyueth, he liueth to God. I ykewyse ymagen ye  
also that ye are dead cōcernyng synne: but are  
alyue vnto God through Ies<sup>us</sup> Chyyst our Lord.  
The Gospel on the. vi. sonday after Trinite  
sonday. The. v. Chapiter of saint Mathew. C.

**I**esus sayd vnto his disciples. Merely I  
say vnto you. Except your righteousnesse  
exceade the righteousnes of the Scribes & Pha  
rises, ye shal not entre into þ<sup>e</sup> kyngdome of hea  
uen. Ye haue hearde howe it was said vnto the  
of the olde tyme, Thou shalte not kyl. For who  
soever killeth, shalbe in daunger of iudgement.  
But I say vnto you: whosoever is angry with  
his brother (vnaduisedly) shalbe in daunger of  
iudgement. And whosoever sayth vnto his bro  
ther Racha, shalbe in daunger of a couisel. But  
whosoever sayth, thou foole shalbe in daunger  
of hel fyre. Therefore whē thou offerest thi gyft  
at the altar, & there remēbrest that thy brother  
hath ought against þ<sup>e</sup>, leaue there thyn offering  
before the altar, and go thy way fyrst, and be re  
conciled to thy brother, and then come offer thy  
gyft.

The Epytle on the. vii. sonday after Trinite  
sonday. The. vi. chapiter to the Romyans. D.

## Epystels and Gospels

**W**ethzen, I wyll speake grofelye, because of the infymyte of youre fleshe. As ye haue geuen your membres seruañtes to vncleannes & iniquite, frō iniquite to iniquite: euen so nowe geue your mēbres seruañtes to righteounes, that ye may be sāctifyed, for when ye were the seruañtes of synne, ye were not vnder righteounes. What frute had ye then in those thynges? where as ye are nowe ashamed, for þe ende of those thynges is death. But nowe are ye deliuered frō sinne, & made the seruañtes of God and haue your frute that ye shulde be sāctified and þe ende euerlastyng lyfe, for the rewarde of synne is death. But eternal lyfe is the gyfte of God, throughe Iesus Chryst our Lorde.

**The Gospel on the. vii. Sōday after Trinite sōday. The. viii. Chapter of saynt Marke. A.**

**W**hen there was a very great cōpany with Iesus, & they had nothyng to eate. Iesus called his disciples to him, & sayd vnto them: I haue compassyon on thys people, because they haue ben nowe wme thre daies, & haue nothing to eate, & yf I shulde sende them away fastyng to theyr owne houses, they shulde saynt by the waye, for dyuers of them came frō far. And his disciples answered him: Where shulde a man haue breade here in the wyldernes, to satysfy these? And he asked them: Howe many loaves haue ye? They sayd: seuen. And he cōmaunded the people to sit downe on þe grounde, & he toke þe seuen loaves, gaue thākes, brake, and gaue vnto his disciples to set before them, & thei did set the before the people. And they had a fewe smal fyshes



spyes & he blyssed them, & comaunded them also to be set before them, & thei dyd eat, & were sustyled. And they toke vp the broken meat þ was left, seuen baskettes ful. And they that dyd eat were in nombre aboue. iiii. **¶** & he sent the away  
**¶** The Epistle on the. viii. Sondag after Trinite Sondag. The. viii. chapiter to the Ro. **C.**

**B**rethren. We are now detters: not to þ Reshe to lyue after the fleshe: for yf ye lyue after the fleshe, ye must dye: but yf ye mortifye the dedes of the body, through the help of the spryte, ye shal lyue. For as many as are led by the spryte of God, they are the sones of god: for ye haue not receyued the spryte of bondage to feare any more: but ye haue receyued þ spryte of adopcion, wherby we crye, Abba father. The same spryte certifyeth our spryte, þ we are the sones of God. If we be sones, we are also þ heyres: that heyres I meane of God, & heyres annexed, together with Chryst.

**¶** The Gospel on the. viii. Sondag after Trinite Sondag. The. viii. Chapiter of S. Mathewe. **C.**

**I**esus sayd vnto his disciples. Beware of false prophetes, whiche comme to you in shepes clothynge: but inwardly they are rauenynge wolues, ye shal knowe the by theyr frutes. Do men gather Brapes of thornes: or fygges of briers? Euen so euery good tre byngeth fourth good frute: but a corrupt tree byngeth fourth euyl frute. A good tree, can not bynge fourth bad frute, nor yet a bad tree can bynge fourth good frute. Euery tre that byngeth not fourth good fruite shal be hewen downe, & cast in



## Epystels and Gospels.

to the fyre. Wherfore by theyr fruytes, ye shall knowe the. Not al thei þ say to me: Master, master, shal not entre into þ kyngdome of heauen: but he þ doth my fathers wyll which is in heauen, he shal entre into the kyngdome of heauen.

**T**he Epystle on the. ix. sonday after Trinite  
sonday. i. Co:ynthyans. x. B.

**B**rethren, we may not lust after yl thynges, as thei lusted: nether be ye worshypers of ydols, as were some of them accordyng as it is wyrtten. The people sat downe to eat & drinke, & rose vp agayne to play. Neither let vs comyt fornicacion, as some of the comytted fornicacion, & were destroyed in one day. xlii. M. Neither let vs tempt Chryst, as some of the tempted, & were destroyed of Serpentes. Neither murmure ye, as some of them murmured, & were destroyed of the destroyer. All these thynges happened vnto the for ensamples, & were wyrtten to put vs in remembraunce, whō the endes of þ world are come vpon. Wherfore let him that thynketh he standeth, take heed lest he fal. There hath none other temptacion takē pou, but suche as foloweth the nature of mā. But God is faythful which shal not suffer you to be tempted aboue your strength, but shal in the myddes of þ temptation, make a way to escape out.

**T**he Gospel on the. ix. sonday after Trinite  
sonday. The. xvi. Chapiter of saynt Iuke. A.

**I**esus put fourth a similitude vnto his disciples, saying: There was a certaine ryche mā, which had a baylye, that was accused vnto him that he had wasted his goodes, & he called him

him & sayd vnto him: Howe is it þ þ I heare this of þ? Beue accōptes of thy balyshyp, for þ maist be no lōger balve. The balve said vñ him self: What shal I do: for my maister wyl take away fro me þ balyshyp. I cānot dyg, & to beg I am a shamed. I wote what I wyll do, þ when I am put out of þ balyshyp, they may receiue me into theyr houses. Then called he al his masters detters, & sayd vnto the fyrst: Howe much owest þ vnto my master? And he sayd: an hūdreth tōnes of oyle. And he said to him: take thi byl, and set downe quykly: & wryt fyfty. Then sayde he to another: What owest þ? And he said: an hūdred quarters of wheate. He sayd vnto him: take thi byl, & wryt. lxxx. And the Lorde cōmended the vniust balve, because he had done wysse, for þ chyldren of this worlde are in theyr kynde, wysse then the chyldre of lyght. And I say to you Make you frēdes of the wicked māmon. That when ye shal departe, the may receyue you into euerlastyng habitacions.

¶ The Epytyle on the. x. sonday after Trinite sonday. i. Corynthyans. xii. A.

**B**rethren. Ye knowe þ ye were gētyles, & went your wayes to dōme ydols, euē as ye were led. Wherfore I declare vnto you, þ no mā speakyng in the spirite of God defieth Iesus. Also no man can say þ Iesus is the Lorde but by the holy ghost. There are dyuersytes of gyftes, verely, yet but one spirite: and there are differēces of administracion, & yet but one Lord And there are dyuers maners of operacions, & yet but one God, whiche worketh al thynges þ  
f. iii. are

## Eppistles and Gospels

are wrought in al creatures. The gyftes of the spirite are geue to euery mā, to profyte þ cōgregation. To one is geuen throug þ spirite, þ vtterance of wysdome, to another is geuen the vtterance of knowledge, by the same spirite: to another is geuen fayth by the same spyrte: to another gyftes of healyng by þ same spirite, to another power to do myracles: to another to prophesy: to another iudgemēt to descerne spretes: to another diuers tonges: to another the interpretation of tonges. And these all worketh euen the selfe same spirite deuidinge to euerye man seueral gyftes euen as he wyll.

**T**he Gospel on the .x. Sondag after Trinite sonday. The .xix. Chapter of saynt Luke. A.

**W**hen Iesus came nere to Ierusalem, he behelde the cytie, & wept on it, sayinge: If þ haddest knowen these thinges whiche belonge vnto thy peace, euen at this tyme, but now we are they hyd frō thine eyes: for the daies shal come vpon the, þ thine enemies shal cast a banke about the, & cōpasse the round, & kepe þ in on eueri side, and make þ euen w the grounde, w the chyl dren which ar in þ, & thei shal not leaue in þ one stone vpon another, because þ knowest not the tyme of thy visitacion. And he went into the tēple, & began to cast out thē þ solde therein, & thē þ bought sayinge vnto thē: It is wyrtten. My house is þ house of prayer: but ye haue made it a denne of theues. And he taught dayly in the temple.

**T**he Eppistle on the .xi. Sōday after Trinite sonday. i. Corynthians. xv. A.

**B**rethren. As perteynyng to the Gospel whiche I preached vnto you, whiche ye



haue also accepted, & in þ which ye cōtinue, by  
which also ye are saued. I do you to wyte after  
what maner, I preached vnto you, yf ye kepe it  
except ye haue beleued in vayne. For fyrst of al  
I deliuered vnto you, þ which I receiued, how  
that Chryst died for our synnes, agreynge to the  
scriptures, & þ he was buried, þ he rose agayne  
the thyrde day, according to þ scriptures, & that  
he was sene of Cephas, then of þ elcuen. After þ  
he was sene of mo then. cccc. brethzen at ones,  
of which, many remaine vnto this day, & many  
are fallē a slepe. After þ appeared he to James  
The to al þ Apostles, & last of al he was sene of  
me, as of one þ was borne out of due tyme, for I  
am þ lest of al þ Apostles, which am not worthi  
to be called an Apostle, because I persecuted þ  
cōgregacion of God. But by the grace of God  
I am þ I am, & his grace whiche is in me, was  
not in vayne. ¶ The Gospel on the. xi. sonday  
after Trinite sonday. Luke. xviii. A.

Iesus put fourth this similitude vnto cer  
tayne whiche trusted in thē selues þ they  
were perfyte, & dyspyled other. Two men went  
vp into þ tēple to pray, þ one was a Pharisy, &  
the other a Publycane. The Pharisy stode and  
prayed thus w him selfe: God, I thāke the, that  
I am not as other men are, extorcioners, vniust  
aduoutters, or as this Publycane. I fast twyse  
in the weke. I geue tythe of al þ I possesse. And  
the Publycane stode a farre of, & wolde not lift  
vp his eyes to heauē, but smot his brest, saying:  
God be merciful to me a synner. I tel you thys  
man departed home to his house iustified more  
f. lxxx.



## Epystels and Gospels

then the other. For euery mā that exalteth him selfe ſhalbe brought lowe, and he that humbleth him ſelfe ſhalbe exalted.

**T**he Epyſtle on the. xii. Soudaye after Trinite ſunday. ii. Corinthyans. iii. A.

**B**rethren. Suche truſt haue we throughe Chryſt toward God, not þ we are ſufficient of our ſelues to thynke any thyng as it were of our ſelues, but oure ablenes cometh of God, whiche hath made vs able to miniſter the newe teſtamēt, not of the letter, but of þ ſpīte: for þ letter killeth, but the ſpīte geueth lyfe. If the miniſtracion of death througħ þ letters ſygured in ſtones was gloriouſ, ſo þ the chyl- dren of Iſrael coulde not beholde þ face of Moſes (for þ glory of his cōtēnauce) which glory neuertheles is done away. Why ſhal not the miniſtracion of the ſpīte be much more glori- ouſ? For if the miniſtracion of cōdemnacion be glorious, muche more dothe the miniſtracion of ryghteouſnes excede in glory.

**T**he Goſpel on the. xii. ſunday after Trinite ſunday. The. vii. Chapter of ſaynt Marke. D.

**J**eſus departed from the coaſtes of Tyre, and came by Sidon vnto þ ſea of Galyle througħ the myddelt of þ coaſtes of the ten Cy- ties. And they brought vnto him one that was deaf & dūme, and prayed him to lay his hāde on him. And he toke hi aſide frō þ people, & put his fyrger in his eares, & dyt ſpyte, & touched hys tonge, & loked vp to heauen, & ſygthed, & ſaid to him: Epheta, that iſto ſay: be opened, & ſtreight way his eares were opened, & the ſtrynge of his  
tonge

tonge was losed, & he spake playne. And he comanded them that thei shuld tel no man: but þ more he forbad them, so much the more a great deale thei published it, saying: He hath done al thynges wel, and hath made bothe the deafe to heare, and the dumme to speake.

**T**he Epytyle on the. xiii. Sonday after Trinite sonday. The. iii. chapi. to þ Galathians. C.

Reithren. To Abraham & his seide, were

**B** the promyses made. He sayth not in þ seedes, as in many, but in thy seide, as in one, whiche is Chryst. This I say, that the lawe whych began afterwarde, beyounde. iiii. C. and. cxx. yeres. dooth not dysanull the testamēt that was confyrmed before of God toward Chryst, to make the promyse of none effect. For if the inheritauce come of the lawe, it cometh not of promyse. But God gaue it to Abraham by promyse. Wherefore then serueth the lawe? The lawe was added by cause of transgressyon (tyl þ seed came, to the which the promyse was made) and it was ordeined bi angels in the hād of a mediatour. A mediatour, is not a mediator of one, but God is one. Is the law then against the promyse of God? God forbid. Howe be it, if there had bene a lawe geuen, whych could haue geuen lyfe, then no doubt ryghteousnes shoulde haue come by the lawe, but the scripture concludeth all thynges vnder synne, that the promyse by the fayth of Iesus Chryst, shoulde be geuen vnto them that beleue

**T**he Gospel on the. xiii. Sonday after Trinite. Luke the. x. Chapter. D

## Epy stels and Gospels

**J**esus saied to his disciples. Happy are the eyes which se that ye se. For I tel you that many Prophetes and kinges haue desyred to se those thinges which ye se, & haue not sene them And behold a certain lawyer stode vp and tempted him sayng: Master, what shal I do to inheryt euerlastyng lyfe? He saied to him: What is wyrtten in the lawe? howe redest thou? And he answered and saied. Loue thy Lorde God with all thy hart, and wyth al thy soule, and with al thy strength, and wyth all thy mynde: and thy neyghbour as thy selfe. And he saied vnto hym Thou haste answered ryghte, do thys and thou shalt lyue. He wplyng to iustifie hym self, said vnto Iesu. Who is then my neyghbour? Iesus answered and saied: A ceptaine man descended from Ierusalem, into Iericho, and fell into the handes of theues which robbed hym of his rayment and wounded hym, and departed, leuyng hym halfe dead, and by chaunce ther came a certain preest that same waye, and when he sawe hym, he passed by, and lyke wyse a Leuite, when he was come nere to the place, wente and looked on hym, and passed by. Then a certayne Samaritayne as he iourneyed, came nere to hym, and when he sawe hym, he had compassion on hym, and went to hym, and bound vp hys woundes, and pouted in oyle, and wyne, and put hym on hys owne beast, and brought hym to a common Inne, and made prouision for hym, & on the morowe when he departed, he toke out. ii. pence, & gaue them to the host, and said vnto hym: take cure of hym, and whatsoeuer thou spædest more

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when I come agayne, I wyll recompence the.  
Whych of these. iii. thynkest thou was neygh-  
boure to hym, that fell into the theues handes?  
And he saied: He þ shewed mercy on him. Then  
saied Iesus vnto hym, go and do thou lykewise

**The Epistle on the. xiiii. Soundaye after  
Trinite soday. Galathians. v. Chapter. C.**

**B**rethren, walke in the spyte, and fulfyll  
not the lustes of the flesh, for the flesh  
lusteth contrary to the spyte, and the spyte co-  
trary to the flesh. These are contrary one to a-  
nother, so that ye canot do, that which ye wold  
But and if ye be led of the spyt, then are ye not  
vnder the lawe. The dedes of the flesh are ma-  
nyfest, whych are these, aduoutery, fornicacion  
vncleannes, wantounes, ydolatry, wytchcraftes,  
hatred, variaunce, zele, wrathe, stryfe, sedicion,  
scetes enuynge, murther, dronkennes, gloteny,  
and such lyke. Of the whych I tell you before,  
as I haue tolde you in tymes past, þ thei which  
commyt such thynges, shal not inherit the king-  
dome of God. But the frutes of the spyte, is  
loue, ioye, peace longsufferyng, gentilnes, good-  
nes, faythfulnes, mekenes, temperacy. Agaynst  
suche there is no lawe. They that are Chrystes  
haue crucified the flesh, with appetites & lustes

**The Gospel on the. xiiii. soundaye after  
Trinite. Luke. xvii. Chapter. D**

**A**s Iesus wēt to Ierusalem, he passed the-  
rowe Samaria and Galile: and as he en-  
tered into a certayne tounne there met him. x. men  
that were lepers, whiche stode a farre of, & put  
forth theyr voyces and saied. Iesu master haue  
mercy

## Epyistles and Gospels

mercy on vs. When he sawe theym, he saied to them. Go and shewe your selues to the prestes. And it chaunced as they went, they were clesed. And one of them when he sawe that he was clesed turned backe agayn, and with a loude voice prayled God, and fell doune on his face at hys feet, and gaue hym thanks, and the same was a Samaritan. And Iesus answered and sayed: Are there not .x. clesed, but where are those. There are not founde that returned agayne, to gyue God praise, saue only this straunger. And he sayed vnto hym: Arise, and go thy waye, thy fayth hath made the whole.

**T**he Epyistle on the .xv. Sondaye after Trynitie. Galathians .v. Chapter. D

**B**rethren. Yf we lyue in the spiryte, let vs walke in the spirit, let vs not be vayne glorious, prouokynge one another and euynge one another. Brethren, if any mā be false by chaunce into any faute, ye whych are spiritual, helpe to amende hym, in the spirit of mekenes, considering thy selfe, least thou also be tempted. Bear ye one anothers burthen, and so fulfyl the law of Christ. If any man seme to hym selfe that he is somwhat, when in dede he is nothyng, the same deceyueth hym selfe in hys oune imaginacyon. Let every man proue his oune worke, & then shall he haue reioysynge in hys oune selfe, & not in other. For every man shall bear his oune burthen. Let hym that is taught in the worde, minister vnto hym that teacheth hym, in all good thynges: Be not deceiued. God is not mocked. For whatsoeuer a man soweth, that shall he reape.

in Englyshe.

Fol. xlviij

He that soueth in hys fleſhe, ſhall of the fleſhe reape corrupcion: but he that ſoueth in the ſpyrit ſhall of the ſpyrit reape the lyfe euerlaſting. Let vs not be wery of wel doing. For whē the tyme is come, we ſhall reape without werynes. Therfore whyle we haue tyme, let vs do good to all men, and ſpecially vnto them whych are of the houſholde of fayth.

**T**he Goſpel on the .xv. ſunday after Trinitie. The .vii. Chapiter of Mathewe.

**I**eſus ſaid vnto his diſciples. No man can ſerue .ii. maſters: for ether he ſhal hate the one, and loue the other: or elles he ſhal cleue to the one and dyſpyſe the other. Ye cannot ſerue God and Mammon. Therfore I ſaye vnto you be not careful for your ſelfe, what ye ſhall eate or what ye ſhall drynke, nor yet for your bodye what ye ſhal put on. Is not the life more worth then meat, and the body more of value then rayment? Beholde, the ſoules of the ayre, for they ſowe not: neyther reape: nor yet carye into thyr barnes, & yet your beaueſly father fedeth theim. Are ye not much better then, thei? Which of you though he toke thought therfore, could put one cubyte to his ſtature? and why care ye then for rayment? Conſider the lylics of the ſceld howe they growe. Thei labour not, nether ſpyn: and yet for all that, I ſaye vnto you: that euen Salamon in al his ryalte, was not arrayed lyke to one of theſe. Wherfor if God ſo cloth the graſſe which is to day in the ſceld, and to morow ſhal be caſt into the forneis: ſhall he not muche more do the ſame to you? O ye of litle faith. Therfor  
tak:



## Epytles and Gospels

take no thought, sayng: What shall we cate,  
what shall we drynke? or wherwyth shal we be  
clothed? After all these thynges seeke the gen-  
les, for your heauenly father knoweth, that ye  
haue nede of all these thynges. But rather seeke  
ye fyrst the kynngdome of heuen, and the ryghte-  
ousnes therof, and all these thynges shal be my-  
nistred vnto you.

**¶** The Epytyle on the .xvi. sonday after  
Trinitie. Ephesians. iii. Chapter.

**B**rethren, I desyre you that ye faynte not  
because of my trybulacyons for your sa-  
kes, which is your prayse: for this cause I bow  
my knees vnto the father of oure Lorde Iesus  
Chryst: whiche is father ouer all that is called  
father, in heauen and in earthe: that he woulde  
graunt you accordyng to the rycheffe of his glo-  
rye: that ye may be strengthened wyth myght by  
his spirite in the inner man, that Chryste maye  
dwel in your hartes by fayth: that ye beyng ro-  
ted and grounded in loue, might be able to com-  
prehende wyth al saintes. What is that bredth  
and length, depthe, and hygheth: and to knowe  
what is the loue of Chryst. Whych loue passeth  
knoledge, that ye myghte be fulfilled with all  
maner of fulnes, whych commeth of God, vnto  
hym that is able to do excedyng habundantly  
aboue all that we aske or thynke, accordyng to  
the poure that worketh in vs, be praise in the co-  
gregacyon by Iesus Chryst throughout all ge-  
neracyons from tyme to tyme.

**¶** The Gospell on the .xvi. Sonday after Tri-  
nite sonday. Luke the .viii. Chapter. **B.**  
Iesus

in Engliſhe.

Fol. xlviij

**J**esus wente into a citie called Naim, and many of his diſciples went wyth hym, & much people. When he came nere to the gate of the citie, beholde, ther was a deade man caried out, whych was the onely ſonne of his mother, and ſhe was a wedowe, and much people of the citie was wyth her. And when Ieſus ſawe her he had compaſſion on her, and ſayed vnto her. Wepe not, and he went and touched the coffin: and they that bare hym ſtoode ſtill: and he ſayd younge man, I ſaye vnto the ariſe. And the deade ſat vp, and began to ſpeke, and he deliuered him to his mother, and ther came a feare on them all, and they glorified God ſaying: A great prophet is riſen among vs, and God hath viſited his people.

**T**he Epiſtle on the. xviij. ſondaye after Trinite. The. iiii. Chapter to the Ephesi. A.

**B**rethren, I whych am in bondage, for the Lords ſake, exhort you that ye walk worthy of the vocation wherewith ye are called in all humblenes of mynde, and meknes, and long ſuffering, for bearyng one another through loue and that ye be diligent to kepe the vnitie of the ſpirit, in the bondage of peace, being one bodye and one ſpirit euen as ye are called in one hope of your calling. Let there be but one Lord, one ſayth, one baptiſme, one God and father of al, whych is aboue all through all, & in all whiche is bleſſed in the worlde of worlde.

**T**he Goſpel on the. xviij. ſonday after Trinite ſonday. The. xiiii. Chapter of Luke. A.  
When

## Epistels and Gospels.

Then Iesus wēt into the house of one of the  
**W** chyfe Pharises to eate breade on the Sab-  
 both day, and thei watched hym, and behold  
 there was a man before hym that had the drop-  
 sic. And Iesus answered and spake vnto þe law-  
 yers and Pharises sayeng. Is it laful to heal  
 on the Sabbath daie? And thei held ther peace:  
 and he toke hym and heald hym, and let him go  
 and answered them sainge. Which of you shall  
 haue an Ass or an oxe fallne into a pytte, & wyl  
 not streyght waye pull hym out on the Sabbath  
 day, and they could not answer hym agayne to  
 that. He put fourth also a similitude to the ges-  
 tes when he marked howe they praysed vnto þe  
 hiest roumes, and saied vnto theim. When thou  
 art bydden to a weddyinge, of anye man, syt not  
 doun in the hiest roume, least a more honorable  
 man then thou be bydden of hym, & he that had  
 both hym and the, come and say to the: giue this  
 man roume, and þe thē begyn wyth shame to take  
 the lowest roume, but rather when thou art bid-  
 den go and sit in the louest roume, that when he  
 that byddeth the cometh, he may say vnto the  
 friend sit vp hier. Then shalt thou haue wor-  
 ship in the presence of them that syt at meat wyth  
 for whosoener exhalteth hym selfe, shalbe brow-  
 lowe, & he that hūbleth hym self, shalbe exalted.

The Epistle on the. xviij. sondaye after Trin-  
 nite. The. i. Corinthians the. i. Chapter. A

**B**rethren I thanke my God alwayes on  
 your behalfe, for the grace of God that is  
 geuen you by Iesus Christ: that in all thynges  
 ye are made ryche by hym, in all learnynge, and



knowledge, even as the testimony of Iesus Christ was confirmed in you: so that ye are behynd in no gifte, & wayte for the apperyng of our Lorde Iesus Christ which shall strength you vnto the ende, that ye may be blameles in the day of our Lorde Iesus Christ.

**T**he Gospel on the. cxlii. sonday after Trinite. Mathew. xxi. Chapter. D

**T**he Pharises wente vnto Iesus, and one of them whych was a doctour of the law asked hym a questyon temptynge hym, and sayng: Master whych is the greatest commaundement in the lawe? Iesus saied vnto him: Thou shalt loue thy Lorde God wyth all thy harte, wyth all thy soule, and w<sup>th</sup> all thi mynde, this is the first and the greatest commaundement, and ther is another lyke vnto this. Thou shalt loue thy neyghbour as thy selfe. In these two commaundementes hange all the lawe and the prophetes. Whyle the Pharises were gathered together. Iesus asked them, sayng: What thynke ye of Christ? Whose sonne is he? Ther saied vnto hym the sonne of Dauid. He saied vnto them Howe doth Dauid in the spyt call hym Lorde sayng: The Lorde saied to my Lorde, sit on my righte hande, til I make thy enemyes thy footstole. If Dauid call hym Lord, howe is he then his sonne? And noue of them could answer him agayne one worde, nether durst anye man from that daye furth aske hym any moo questyons.

**T**he Epytyle on the. xix. sonday after Trinite, Ephesians the. iiii. Chapter. E.

## Epistles and Gospels

**B**rethren, be ye renewed in the spirit of your  
myns, and put on the newe man, which  
after the image of God is shapen in righteous-  
nes, and true holynes. Wherefore put away ly-  
ing, and speak every man truth vnto his neigh-  
bour, forasmuch as we are members one of ano-  
ther. Be angry, but synne not, let not the sunne  
go downe vpon your wrath, giue no place to the  
backebiter, let hym that stole, steale nomore, but  
let hym rather labour with his handes some  
good thyng, that he may haue to geue vnto him  
that needeth

**T**he Gospel on the .xix. sondaye after Tri-  
nite. Mathew. ix. A

**J**esus entred into the synn and passed ouer  
and came into his oune citie and beholde,  
thei brought vnto hym a man syncke of the palsy  
lying in his bed, & when Jesus sawe their faith  
he sayed vnto the syncke of the palsey: sonne, be  
of good chere: thy synnes are forgiven the: and  
behold, certain of the scribes sayed in them sel-  
ues: he blasphemeth. And whē Jesus sawe their  
thoughtes, he saied: Wherefore thynke ye euill  
in your hartes? Whither is it esyer to saye, thy  
synnes are forgiven the, or to say aryse and walk  
That ye may knowe that the sonne of mā hath  
poure to forgeue synnes in earth. Then saied he  
vnto the syncke of the palsey: aryse, take vp thy  
bed, and go home to thi house. And he arose and  
departed to his house, and whē the people sawe  
it, they merueled and glorified God which had  
geuen such poure to men.

**T**he Epistle on the .xx. sondaye after Tri-  
nite

nite. The. v. Chapter to the Ephesians. A.

**B**ethen take hede that ye walke circumspectlye, not as fooles, but as wyse, redeemynge the tyme, for the dayes are euell. Wherefore be ye not vnwyse, but vnderstande what the wyll of the Lorde is, & be not dronke with wine wherein is excesse, but be fulfilled with the spirit speakynge vnto your selues in psalmes and hymnes, and spiritual songes, singynge and makynge melody to the Lord in your hartes geuyng thanks alway, for all thynges in the name of our Lorde Iesus Chyyst, to God the father, submytting your selues one to another in the feare of god

The Gospel on the. xx. sonday after Trinite

The. xxi. Chapter of Mathew. A.

**I**esus sayed vnto his disciples. The kyngdome of heauen is lyke to a certayn kyng which married his sonne, and sent fourth his seruauntes to call theyn that were bydden to the weddyng, and thei would not come. Agayne he sent fourth other seruauntes sayng: Tel them which are bydden: behold, I haue prepared my dynner, my oren and my farlynges are kylled, and all thinges are redye, come to the maryage. Thei made lytle of it, and went their waies: one to his farme place, another about his marchandise, the remnaunt toke hys seruauntes, and intreated them vngodlye and slewe theim. When the kyng hard that, he was wrothe & sent furth his warriours and destroyed those murtherers and burnt vp their citty. Then saide he to his seruauntes, the weddyng was prepared, but they whiche were bydden thereto, were not worthy



## Epytles and Gospels

Go ye therfore out into the hygh waies, and as many as ye fynde, byd them vnto the maryage. The seruantes went out into the hyghwayes and gathered together as many as they coude fynd, both good and bad, and the wedding was furnished with gesses. The kyng came in to byset his gesses, and spied ther a man whych had not on his wedding garment, and saied vnto hym: Friend, howe cammest thou in hether, and hast not on a wedding garment? And he was euen spech les. Then saied the kyng to his mynsters. Take and bynd him hand and foote, & cast hym into vtter darkenes. Ther shalbe wepyng and gnasching of teeth, for many are called and fewe are chosen.

**T**he Epistle on the .xxi. sonday after Trynite .Ephesians the.vi.Chapiter.C.

**M** brethren, be strong in the Lorde and in the pour of his myght, and put on the armour of God, that ye may stand stedfast against the craftie assaults of the deuil. For we wrestle not against fleshe and bloude, but agaynst rule, against pour, and agaynst worldly rulers, gouernours of the darkenes of this worlde, agaynst spiritual wickednes for heuenlye thynges. For thys cause take vnto you the armoure of God, that ye may be able to resist in the euil day, & to stonde perspyte in al thynges. Stand therfore and your loynes gyrd about with verytie, hauinge on the brestplate of ryghteousnes, & shod with shoes, prepared for the gospel of peace: aboue al take to you þe shelde of fayth, wherewith ye may quenche al the fyre dartes of the wycked, and  
take

take the helmet of saluacion, and the sworde of the sprite, which is the wolde of God.

**T**he Gospel on the. xxi. Soday after Trinite soday. The. iiii. Chapiter of saynt Iohn. f.

**I** Here was a certayne ruler whose sone was sycke at Caphernaum as he heard that Ihesus was come out of Jewry into Galyle, he went vnto him, & besought him that he wold descende & heale his sonne, for he was euen redy to dy. Then sayd Ihesus vnto him: excepte ye se spgnes and wonders, ye beleue not. The ruler said vnto him: Syr, come away, or euer that my chyld dye. Ihesus sayd vnto him: So thy way thi sone liueth: & the mā beleued þ wordes þ Ihesus had spokē vnto him, & went his way. And auone as he went on his way, his seruauntes met him and tolde him, sayinge: Thy sone lyueth. Then enquired he of them the houre whē he began to amende, & they sayd vnto him. Yesterday the seuenth houre, the feuer left him. And the father knewe that it was the same houre when Ihesus sayd vnto him, thy sonne liueth, and he beleued and al his housholde.

**T**he Epytyle on the. xxi. Soday after Trinite soday. The fyrst Chapiter to þ Philippians. A.

Brethren. We truste in oure Lorde Ihesus

**I** Christ, þ he which began a good worke in you shal perfourme it vntyl þ day of Iesus Christ, as it becōmeth me to iudge of you al because I haue you in my hart, & haue you also euery one cōpanions of grace with me in my bōdes as I defende, & stablyshe the Gospel. God beareth me recorde howe greatly I longe after

## Epytles and Gospels

you al, frō þ̄ verye heart roote in Ihesus Chryſt  
And this I pray þ̄ your loue may encrease more  
and more in knowledge and in al fealinge, that  
ye myght accept thynges moost excellent, that  
ye myght be pure, and ſuche as ſhulde hurte no  
mans conſcience, vntyl the day of Chriſt, fylled  
with the frutes of ryghteouſnes, which frutes  
cōme by Ieſ<sup>s</sup> Chryſt, vnto the glory & laude of  
God.

**T**he Goſpel on the. xxi. Sondag after Tri-  
nite ſōday. The. xxi. chapter of S. Mathew.

Ieſus put fourthe a ſymilitude vnto hyſ  
disciples, ſayinge: The kyngdome of hea-  
uen is lykened vnto a certayn king whic-  
he wolde take accōptes of his ſeruauntes. And  
when he had begon to reken, one was brought  
vnto him, which ought him ten thouſāde Talē-  
tes. But when he had nought to pay, the Lorde  
cōmaunded him to be ſolde, and his wyfe & his  
chylde, & al that he had, & payment to be made  
The ſeruaūt fel downe & beſought him, ſaying  
Sy: geue me reſpyre, and I wyll paye it euery  
whyt. Then had the Lord pytie on the ſeruaūt  
and loſed him, and forgaue hym the dette. The  
ſame ſeruaūt went out and founde one of hyſ  
felowes which ought him an hundredth pence, &  
lay de handes on him, & toke him by the throte,  
ſayinge. Paye me that thou oweſt me, and hyſ  
felowe fell downe and beſought him, ſayinge:  
Haue patience w me, & I wyll pay the all. And  
he wolde not, but went and caſt him into priſon  
tyl he ſhulde pay the dette. When his other fe-  
lowes ſawe what was doone, they were verye  
ſorpe,



soyre, and came and tolde to theyr lord al that had happened. Then his lord called him and sayd vnto him: O y<sup>e</sup> seruant, I forgaue the al thy dette, because thou praydest me, was it not mete also that thou shuldest haue had cōpation on thy felowe, euen as I had pytie on the? And his lord was wroth and deliuered hym to the paylers, tyl he shulde pay al that was due vnto him. So lykewyse shall my heauenly father do vnto you, if ye wyl not forgeue with al your hartes, eche one to his brother their trespasses.

**T**he Epistle on the. xxiij. Sonday after Trinite sōday. The. iij. chapiter to þ<sup>e</sup> Philippians.

**B**rethren, folowe ye me, and loke on them whiche walke, euen so as ye haue vs for an ensample, for many walke (of whom I haue told you often, & nowc I tel you wepyng) that thei are the enemies of þ<sup>e</sup> croste of Christ, whose ende is dāpnacion, whose God is their bellye, & whose glory is to their shame, which are worldly mynded, but our conuersacion is in heauen, from whence we loke for the sauoure, euen the Lorde Iesus Christ, which shall chaunge into another fashyon our vyle bodies, that they may be fashyoned lyke vnto hys glorious body, accordyng to the workinge wherby he is able to subdue al thynges vnto him selfe, in Ies<sup>us</sup> Christ our Lorde.

**T**he Gospel on the. xxiij. Sonday after Trinite sōday. The. xxiij. chapiter of s. Math. B.

**T**he pharysyes went & toke counsel howe they myghte tangle Christ Iesus in his wordes, and sent vnto him theyr disciples with  
g. iiii. Herodes

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Herodes seruantes, sayinge: After, we know that þu art true, & that þu teachest the way of god truely, neither carest for any man: for þu consydest not mans estate? Tel vs therfore, how thynkest thou? Is it lawfull to geue tribute vnto Cesar, or not? Jesus perceiued their wylpynes, and sayd: Why tēpte ye me, ye ypocrites? Let me se the tribute money. And they toke him a peny. And he sayd vnto them: Whose ymage is this & superscripcion? They sayde vnto him: Cesars. Then sayd he vnto them: Geue therfore to Cesar that whiche is Cesars: and geue vnto God that whiche is Gods.

**C**The Epytelle on the. xxiij. sonday after Trinite sonday. The fyrst Chapiter to the Colossenses. B.

**B**rethren, we cease not prayenge for you and desyrynge þat ye myght be fulfylled with þat knowledge of his wyl, in al wysdome & spretual vnderstādyng, þat ye might walke worthy of the Lorde in al thynges þat please, beyng frutful in al good workes, & increasyng in the knowledge of God, strengthed with all myght through his gloruous power, vnto all pacience and longe sufferynge with ioyfulnes, in Jesus Chryst our Lorde.

**C**The Gospel on the. xxiij. Sonday after Trinite sonday. The. ix. Chapiter of saint Mathewe. C.

**W**hyle Jesus spake vnto þat people, beholde there came a certayn rular, & worshypped him, sayeng: my doughter is euē now deceassed: but come & lay thy hāde on her, & she shall lyue. And

And Iesus arose & folowed him with his disciples, & beholde a womā which was dysleasēd w<sup>th</sup> an yllue of bloud. xii. yeres, came behynde him and touched the hēme of his vesture, & she sayd in her selfe: If I may touch but euē his vesture onely, I shal be safe. Iesus turned him aboute, and behelde her, sayinge: Doughter, be of good conforte, thy fayth hath made the safe, and she was made hole euen the same houre.

**T**he Epytyle on the Souday next before Advent. The. ccciii. Chapter of Ieremye. B.

**B**rethren. Beholde the dayes wyll come sayeth the Lorde, that I wyll stee v<sup>p</sup> of Dauid a ryghteous braūche, & he shal reygne a kyng, & shalbe wyse, & shal do equite & iustice in the earth, & in his dayes Iuda shalbe safe, & Israel shal dwel w<sup>th</sup>out feare, & this is the name þ<sup>t</sup> they shal cal him, the Lorde our ryghteousnes. Wherfore the daies wyl come (sayth þ<sup>e</sup> Lord) þ<sup>t</sup> they shal say nomore, þ<sup>e</sup> Lorde lyueth þ<sup>t</sup> brought the chyl dren of Israel out of the lād of Egypt: but þ<sup>e</sup> Lorde lyueth which deliuered & brought the sede of the house of Israel out of the lād of the north, & from al the landes wheth<sup>r</sup> I thrust them, and they shal dwel in they<sup>r</sup> owne lande, sayth the Lorde God almyghty.

**T**he Gospel on the Souday next before Advent. The. vi. Chapter of saynt Iohn. A.

**W**hen Iesus lyfted v<sup>p</sup> his eyes, and sawe a great compayne come vnto him, he sayde to Philyppe: Whence shall we by breade that these myght eate? This he sayde to proue him, for he him selfe knewe what he wold<sup>e</sup> do. Phi-



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lyppe answered: Two hundreth peny worthe of bread are not sufficient for them, that euery mā may haue a lytle. The said vnto him one of his disciples, Andrew, Symon Peters brother:

There is a chyld here, which hath .v. barly loaves & two fyshes: but what is that amouge so many? Iesus said: Make þ people to set downe. There was much hay in the place. And the men sat downe in number aboute .v. M. Iesus toke breade, & gaue thākes, & gaue it to his disciples and his disciples gaue it to them that were set downe: & lykewyle of þ fyshes as much as they wolde. When they had eaten ynough, he sayde vnto his disciples: Gather vp þ broken meate þ remayneth, that nothyng be lost. They gathered it together, & fylled .xii. baskettes w the broken meate, of the .v. barlye loaves & two fyshes whiche broken meate remayned to them þ had eaten. Then those men when they had sene the myracle þ Iesus dyd, sayd: This is of a truth þ same prophete, whiche shal come into þ world.

¶ The Epytyle on þ Dedication day. The. xxi.

Chapiter of þ Reuelacion of saynt Iohn. A.

**I**ohn sawe the holy cytie newe Ierusalē come downe frō God out of heauen, prepared as a bryde, garnysed for her housbande, and I hearde a great voyce frō þ throne, saying Beholde the tabernacle of God is w men, & he wyl dwel with them, & they shal be his people, and God him selfe shal be with them, & be they: God. And God shal wypte away al teares from they: eyes, & there shal be nomore death, neither sorowe, neither cryenge, neither shall there be  
any

any more payne, for the olde thynges are gone,  
and he that sat vpon the seate sayd: Beholde I  
wyl make al thynges newe.

**The Gospel on þe Dedication day. The. xix.**  
**Chapiter of saynt Luke. A.**

**I**esus entred in, & went thorow Jericho:  
& behold there was a mā named Zacheus:  
and was a ruler amōge the Publicans, & ryche  
also: and he made meanes to se Iesus, what he  
shulde be, & he coulde not for the prease, because  
he was of a lowe stature. Wherfore he rāne be-  
fore, and ascēded vp into a wylde fygge tre to se  
him: for he wolde cōme þe same waye. And when  
Ies<sup>us</sup> came to þe place, he loked vp, and sawe him  
and sayd to him: Zache, hastely come downe for  
to day I must abyde at thy house. And quickly  
he came downe, & receyued him ioyfully. And  
when they sawe þe, they al grudged, saying: He  
is gone in, to tary with a mā that is a sinner. Za-  
cheus stode fourth, and sayd vnto the Lorde: be-  
holde Lorde, the halfe of my goodes I gyue to  
the poore, & yf I haue done any man wronge, I  
wyl restore him foure fold. Iesus sayde vnto  
him: Thys day is helth come to this house: for  
as much as this same house is become þe chyld  
of Abraham, for the sonne of man is come to seke  
and to saue that which was lost.

**The Epistle on the fyrst Sunday in Advent**  
**The. xiii. Chapiter to the Romaynes. D.**

**B**rethre, we knowe þe tyme is nowe, þe  
we awake out of slepe: for newe is oure  
saluaciō neuer thē whē we beleued. The night  
is pasted, & the day is comē nere: let vs therefore  
cast

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cast away ydedes of darkenes, & let vs put on þ  
armoure of lyght. Let vs walke honestly, as it  
were in þ day light. Not in eatyng & drynking  
nether in chābyrn & wātōnes, nether in strife &  
enyng: but put ye on our Lord Iesus Chryst.

**T**he Gospel on the fyrst Sondag in Aduent.

The. xxi. Chapter of saynt Mathewe. A.

**W**hen Ies<sup>s</sup> drew nere to Ierusalē, & came  
vnto Bethphage, to the most Olyuet, the  
sent Iesus two of his disciples, sayinge to thē:  
Go into the Castel that lyeth ouer agaynst you  
and anone ye shall fynde an Ase boude, and her  
Colte w<sup>h</sup> her: lose them & bryngge them to me: & if  
any mā say ought to you say ye that the Lorde  
hath nede of them, and streyght way he wyl let  
them go. Al this was done to fulfyl that which  
was spokē by the prophete, sayinge: Tel ye the  
doughter of Syon, beholde thy king cōmeth vn  
to the: meke, & syttinge vpon an Ase & a Colte: þ  
sole of an Ase vled to the pocke. The disciples  
wēt & did as Ies<sup>s</sup> cōmaūded them, & brought þ  
Ase & the Colde, & put on them theyr clothes &  
set him thereon. Many of the people spred their  
garmētes in the way, other cut down braūches  
frō the trees, & strewed them in the way. More-  
ouer the people that went before and they also  
that folowed after, cryed sayenge: Osanna to  
the sonne of Dauid: Blessed be he that cōmeth  
in the name of the Lorde.

**T**he Epytle on the. ii. Sondag in Aduent.

The. xv. Chapter to the Romayns. D.

**B**erthen, what thynges soeuer are wryt-  
ten before tyme, are wrytten for our ler-  
nyng



nyng that we through paciēce and cōfort of the  
spirete myght haue hope. The God of paciēce &  
consolacion, geue to euery one of you that ye be  
lyke mynded one towarde another, after the  
ensample of Iesus Chryst that ye al agreynge  
together, maye with one mouth prayse God &  
the father of our Lorde Iesus Chryst. Where-  
fore receyue ye one another, as Chryst receued  
vs, to þ prayse of God. And I saie that Iesus  
Chryst was a minister of the Circumcision for þ  
truthe of God: to confirme the promyses made  
to the fathers. And let the gentyls prayse God  
for his mercy, as it is wyrtē. For this cause I  
wyl praise the amonge the gentyls, and singe  
in thy name. And agayne he sayd: Ye gentyls  
reioyse w his people. Agayne praise þ Lorde al  
ye gentyls: laude hym all nacions. And in ano-  
ther place Esayas sayth: There shall be the ro-  
ote of Iesse: and he that shall ryse to reygne ou-  
er the gentyls: in him shall the gētyls truste.  
The God of hope fyll you withall ioye & peace  
in beleuyng, that ye maye be ryche in hoope  
through the power of the holy ghost.

¶ The Gospell on the .ii. Sondag in Aduent.  
The. xxi. Chapiter of saynt Luke. D.

**I**esus sayde to his dysciples: There shal  
be sygnes in the sonne & in the Moone &  
in the Steres, & in the earth: the people shal be  
in suche perplexite, that they shal not tel what  
waye to turne them selues. The see & þ waues  
shall rore, and mēes hertes shal faile them for  
feare, & for lokyng after those thynges, which  
shall come on the earth: for the powers of hea-  
uen

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uen shall moue, & then shal. they se the sonne of man come in a cloude, with power & great glory. When these thynges begyn to come to passe then loke vp, & lyft vp your heades, for your redemption draweth nere. And he shewed them a similitude. Beholde þ̄ syg tree, & al other trees, when they shut fourth theyr buddes, ye se and knowe of your owne selues, þ̄ sōmer is thē nere at hāde. So lykewyse (whē ye se these thynges come to passe) vnderstāde that the kingdome of God is nere. Verely, I say to you. This generacion shal not passe, tyl al be fulfylled. Heauen & earth shal passe: but my worde shal not passe.

**¶ The Epystle on the.iii. Sondag in Aduent.**  
i. Corynthians. The.iii. Chapter. A.

**B**rethren: let men this wise esteeme vs, euē as the ministers of Chryst, and disposers of the secretes of God. Furthermore it is required of the disposers, that they be founde faythful. With me it is but a smal thinge, þ̄ I shulde be iudged of you (eyther of mans day) no I iudge not myne owne selfe. I know uought by my selfe: yet am I not therby iustified, it is þ̄ Lord that iudgeth me. Therfore iudge nothyng before the tyme, vntyl the Lord come which wyl lyghten thynges that are hyd in darkenes: and opened the counsel of the heartes. And then shal euery man haue prayse of God.

**¶ The Gospel on the.iii. Sondag in Aduent.**  
The.xi. Chapter of saynt Mathewe. A.

**W**hen John beinge in pryson, heard þ̄ wordes of Chryst: he sent two of his disciples and sayd to him. Art þ̄ he that shal come, or shal we

we loke for another? Iesus answered, and said vnto the. So & shewe Iohn what ye haue herde and sene. The blynde se, & halte go, the lypers are clysed, the deafe heare: the dead are rylse by agayne, & the Gospel is preached to the poore: & happy is he & is not hurte by me. Euen as they departed Iesus began to speake vnto & ppeople of Iohn. What went ye for to se in the wyldernes? went ye out to se a rede wauerynge with & wynde. O? what went ye out for to se? went ye to se a man clothed in softe rayment? Beholde, they that weare softe clothynge, are in kynges houses. But what went ye oute for to se? Went ye out to se? A prophet: Merely I say vnto you: & more than a Prophete. For this is he of whō it is wrytten. Beholde, I sent my messenger before thy face whiche shall prepare thy way before the.

**T**he Epyistle on the.iiii. Sonday in Aduent.  
The.iiii. Chapiter to the Philippians. A.

**B**rethren, reioyse in the Lord alway, and agayne I saye reioyse. Let your softnes be knownen to al men. The Lorde is euen at hāde. Be not careful, but in al thynges shew your petition to God in prayer, & supplicacion with geuyng of thākes. And the peace of God which passeth al vnderstādyng, kepe your heartes and myndes in Chryst Iesu.

**T**he Gospel on the.iiii. Sonday in Aduent.  
The fyrst Chapiter of saynt Iohn. C.

**T**hen the Iewes sent prestes and Leuites fro Ierusalem to aske Iohn: what art thou? And he cōfessed, and denied not, and sayd playnly



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playnely. I am not Chryst. And they asked him what then? Art thou Elias? And he said, I am not. Art thou a prophete? And he answered, no. Then sayde they to him. What arte þ? that we may geue an answer to them þ sent vs. What sayest thou of thy selfe? He sayde, I am þ voyce of a cryer in the wyldernes, make strayght the way of the Lorde, as sayd the prophete Esaias. And they which were sent were of þ Pharises. And they asked him, and said to him. Why baptisest thou then, yf thou be not Chryst, nor Elias, neither a Prophete? John answered them & said. I baptise w water: but one is come amōge you, whō ye knowe not, he it is that cometh after me, which was before me: whose sho latcher I am not worthy to vnloose. These thynges were done in Bethabara, beyonde Iordayne, where John dyd Baptise.

**T**he Epytyle at hye masse on Christmas day  
The. i. Chapter. to the Hebrewes. A.

**W**ethen, God in times past diuersli, and many wayes spake to the fathers by Prophetes, but in these last dayes he hath spoken vnto vs by hys sonne, whom he hath made heyre of althynges, by whom also he made the worlde. Whiche sonne beyng þ bryghtenes of his glozy, and very ymage of his substance: bearynge vp althynges w the worde of his power, hathe in hys owne person purged our sinnes and sytten on the ryghthande of þ maiestye on hye: & is more excellent then the aungels, in as moche as he hath by inheritaunce opteined an excellent name then þ haue. For vnto which  
of

of þ angels sayd he at any tyme: þ art my sone,  
 thys daye begat I þ: And agayne, I wil be his  
 father, & he shalbe my sone. And agayne. Whē  
 he brigeþ in the fyrst begotten sonne into the  
 worlde: he sayth. And all the Aungels of God  
 shal worshyp him, and to the Aungels he saith:  
 he maketh hys Aungels spirites, and his minis-  
 ters flammes of fyre: but vnto the sone he said  
 God thy seate shal be for euer and euer: þ scept-  
 ter of thy kyngdome is a ryght scepter: thou  
 hast loued ryghtwisnes, and hated iniquyte:  
 wherfore hath God which is thy God anoynt-  
 ed the with the oyle of gladnes aboue thy fe-  
 lowes. And thou Lord in the begynnyng haste  
 laid the foundation of the earth: and the heuēs  
 are the workes of thy handes. They shal pery-  
 she: but þ shalt endure: they all shal ware olde  
 as doth a gamēt: & as a vesture shalte þ chaūge  
 them, & they shalbe chaunged: but thou art all-  
 wayes the same: & thy yeares shal not fayle.

The Gospel at hye masse on Christmas day.  
 The fyrste Chapiter of Iohn .A.

**I**n the begynnyng was the worde, & the  
 worde was with God, and God was the  
 worde. The same was in þ begynnyng w God.  
 Althinges were made bi it, & wout it was made  
 nothinge, that was made. In it was made life,  
 & the lyfe was þ lyght of men: & þ lyght shineth  
 in þ darknesse, & the darknesse cōprehēdeth it not  
 There was a man sent from God, whose name  
 was Iohn. The same came as a wytnes to be-  
 are wytnesse of the lyght that all men through  
 hym myght beleue. He was not the lyght, but

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to beare witnesse of the light. That was a true  
lyght, whiche lyghteth all men that come into  
the worlde. He was in the worlde, and þ world  
knewe hym not. He came among his owne and  
his owne receuede hym not. To as many as re-  
ceauede him, gaue he power to be the sonnes of  
God: in that thei beleued on hys name. Which  
where borne not of the bloud nor of the wyll of  
the flesh, nor yet of the wyll of men: but of God  
And the word was made fleshe, & dwelt amonge  
vs, and we sawe the glorie of it, as the glorie of  
the only begotten sonne of the father. Whiche  
worde was full of grace and veritie.

**T**he Epistle on saynt Steuens day. The. vi.  
Chapiter of þ Actes of the Apostles. C.

**S**teuen ful of fapth and poure, dyd great  
wonders and miracles amonge the peo-  
ple. Then there arose certayn of the Synagoge  
which are called Lybertynes and Sirinptes, &  
of Alexandria, and Lycilia, and Asia, and dispu-  
ted with Steuen: and they coude not resyst the  
wysedome and the sprite with which he spake.  
When they hearde these thinges, their heartes  
claue in sonder, and they gnashed on him with  
theyr teeth: but he beyng ful of the holy ghost  
loked vp stedfastly with his eyes into heauen,  
and sawe the glorie of God: and Iesus stādyng  
on the right hāde of God: and said. Beholde, I  
se the heauens open, and the sonne of man stā-  
dyng on the righthāde of God. Then they gaue  
a shoute with a loude voyce and stopped their  
eares and ranne vpon him all at ones: and cast  
him out of the cytie & stoned him. And þ wyt-  
nesses layd downe theyr clothes, at a yōge mā



fect named Saul. And they stoned Steuen callinge on, and sayenge: Lorde Iesu receyue my spirite: and he kneled downe and cryed with a loude voyce. Lorde, laye not this synne to theyr charge. And when he had thus spoken, he fell a slepe in the Lorde.

**T**he Gospel on S. Steuens day. The. xliii.  
Chapiter of saynt Mathewe. D.

**I**esus sayd vnto the Jewes, & chiefe pree-  
stes: Beholde I sende vnto you Prophe-  
tes, wyse men, & Scribes: & of them, some shall  
ye scourge in youre Synagoges, and persecute  
fro cytie to cytie: that al ryghteous bloud may  
fal on you, whiche was shed on the earth, from  
the bloud of ryghteous Abel, vnto the bloud of  
zacharias the sonne of Barachias whō ye slew  
betwene the tēple and the altar. Verely, I saye  
vnto you: al these thinges shall lyght on this ge-  
neracion. Ierusalem, Ierusalem: whiche kyllest  
the prophetes, & stonest them, which are sent to  
the. Howe ofte wolde I haue gathered thi chil-  
dren together, as the hēne gathereth chyckens  
vnder her wynges: but ye wolde not. Beholde  
your habitation shall be left vnto you desolate.  
For I say to you, ye shall not see me henceforth,  
till that ye say, blessed is he that cometh in the  
name of the Lorde.

**T**he Epystle on saynt Iohn the Euāgelistes  
day. The. xv. Chapiter of Ecclesiasticus.

**H**e that feareth God, wyl do good: and he  
that kepeth the lawe shall obtayne wyses-  
dome, and she wyl come agaynst hym as an ho-  
norable mother, as a woman yet a vyrgyn shall  
b. ii. the

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she receyue him. She shall fede hym with the bread of lyfe, and vnderstādinge, & the water of holysome wysdome: she shall gene him to drynke: and she shall exalt him amonge his neighbours: and shall open his mouth euen in the thickest of the congregacion. And she shall fyl him with the sprite of wysdome & vnderstandynge: and with the garment of glozy shall she apparel him. She shall make him ryche with ioy and gladnes, and shall enheryte him with an euerlastynge name.

**T**he Gospel on saynt Iohn the Euāgelystes day. The. xxi. Chapiter of saynt Iohn. f.

**I**esus sayd to Peter folowe me. Peter turned hym about, and sawe þ̄ dysciple whā Ihesus loued folowynge. Whiche also leaned on hys breast at supper and saide. Lorde, which is he that shall betraye the? When Peter sawe hym, he sayde to Iesus. Lorde what shall he do Iesus sayde to hym. If I wyll haue hym to tary tyll I cemme, what is that to the? Folowe þ̄ me. Then whent thys saynge abroad among þ̄ brethren that that discipule shulde not dye. And Iesus saide not to hym, he shall not dye: but yf I will that he tary till I come: what is that to the? The same discipule is he, whiche testyfeth of these thynges and wrote the samme, and we knowe that hys testimony is trewe.

**T**he Epistle on Childermes day the. xiiii.

Chapiter of the reuelacions of. s. Iohn. A.

**A**nd I lokede, and lo a lambe stode on the mounte Sion: and w hym a. C. and. xliiii thousande haupnge hys name and hys fathers name written in their foreheades: and I harde a voyce

a voyce from heauen as the sound of many waters, and as the voice of a greate thounder: and the voyce that I hearde was lyke the voyce of many harpers, harpyng with theyr harpes: & thei songe as it were a newe song before y<sup>e</sup> seat, and before the foore beastes, and no man could lerne that songe, but the. C. and. xliii. M. whiche were redemed from y<sup>e</sup> earth. These are they whiche are not defiled w<sup>ith</sup> women, for they are virgyns. These folowe the lambe whither soeuer he goeth: these were redemed from men, be-  
 yng then first frutes to God and to the lambe, and in theyr mouthes was founde no gyle, for they are without spot before the throne of God

**The Gospel on Chyltermas day, The secōd Chapter of saynt Mathewe. C.**

**T**he Angel of the Lorde appeared to Joseph in a dreame, sayinge: Arise, & take the chylde and his mother, & fle into Egypt, & abyde there tyl I bryng the worde: For Herode wyl seke the chylde to destroy him. Then he arose and toke the chylde & his mother by nyght and departed into Egypt, & was there vnto the death of Herode, to fulfyl that which was spoken of the Lorde by the prophete, which sayth: Out of Egypt haue I called my son. Then Herode perceyvinge y<sup>e</sup> he was mocked of the wise men, was exceeding wroth, and sent forth, & slewe al the chylidren that were in Bethleem, & in al the coastes therfore, as many as were two yere olde & vnder: accordyng to the tyme, which he had diligently serched out of the wyse men. Then was that fulfilled which was spoken by



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the Prophete Jeremye, sayinge: On the hylls  
was a voyce hearde, mounyng, wepyng, and  
great lamentacion, Rachel wepyng for her chyl  
dren and wolde not be comforted, because they  
were not.

The ende of the Epystles and Gospels  
of the Sondages.

Here ensueth the Epystles &  
Gospels on the sayntes dages.

The Epystle on saint Andrewes day. The .x.  
Chapiter to the Romaynes. C.



Brethren, the belefe of the hart,  
iustifyeth, and to knowledg by  
the mouth maketh a man safe.  
For the scripture sayth: Who  
soever beleueth on him, shal not  
be ashamed. There is no dyffe-  
rence betwene the Jew and the  
Gentyle, for one is Lorde of all  
which is ryche vnto al that cal vnto him. For  
whosoever shal cal on þe name of the Lorde shal  
be safe. Howe shal they cal on him, on whō they  
beleue not? Howe shall they beleue on hym, of  
whom they haue not hearde? Howe shall they  
heare without a preacher. And howe shall they  
preache excepte they be sente. As it is wyrtten  
Howe beautiful are the fete of them, whiche  
brynge glad tydynges of peace, and brynge glad  
tydynges of good thinges: but they haue not al  
obeyed to the Gospel. For Esaias sayth: Lorde  
who shall beleue our sayinges? So then sayth  
cometh by hearyng, and hearyng cometh by  
the

the worde of God. But I aske, haue they not hearde? No doubte they: sounde went out into al landes, and they: wordes into the endes of þ worlde.

**T**he Gospel on saynt Andrewes day.

The.iiii. Chapter of s. Mathew. C.

**A**s Iesus walked by the see of Galyle, he sawe two brethren. Symon whiche was called Peter, and Andrewe his brother, casting a nette into the sea (for they were fyshers) and he sayd vnto them: Follow me, and I wyl make you fyshers of men. And they streyght way left they: nettes & folowed him: And he wēt fourth from thence & sawe other two brethren, James the sone of zebede, and Iohn hys brother in the shyp wyth zebede they: father mendyng their nettes, & he called them, & they wout taryenge left their nettes & their father & folowed hym.

**T**he Epistle on saynt Nicolas day.

The. cliii. Chapter of Ecclesiasti.

**B**ehold an excellent preest whiche in his dayes pleased God, and was soude rygh teous, & in the tyme of wrathe made an attonement: Lyke to him there is not foudre that kept the law of the moost highest. And he was in couenaunt with him, & in hys fleshe he wrote þ couenaunt, & in tyme of temptacion he was soude faythfull. Therefore he made him a couenaunt w an othe, þ nacions shulde be blessed in his sight and that he shulde be multiplyed as the dust of the earth, he knewe him in hys blessinges, and gaue him inheritaunce, & kepte him thorowe his mercy, that he soude grace in the eyes of God.

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And an euerlastyng couenaunt dyd he make him and gaue him the offyce of the p[re]est, he made him happy in glory, in fayth, and in softnes, he made him holy, & chose him out of al fleche.

**[The Gospel on saynt Nicolas day. The  
xxv. Chapter of saint Mathewe. B.**

**I**esus sayd to his disciples. A certaine mā redy to take his iourney to a straunge countre, called his seruautes to him, and deliuered to them his goodes, and vnto one he gaue fyue talentes, to another two, and to another one, to euery man after his habilitie, and streyght way departed. The he that had receiued þ̄ fyue Talentes went and bestowed them, and wāne other fyue. Lykewyse he that receiued two gained oth[er] two: but he that receyued one went & dydged a pytte in the earth & hyd his maisters money. After a longe season the Lorde of those seruautes came & rekened with them. Then came he that had receyued fyue talentes, & broughte oth[er] fyue, sayinge: Maister, thou deliueredest vnto me fyue talentes: lo I haue gayned wyth them fyue moo. Then his maister sayd to him: wel good seruaunt & faythful, þ̄ hast bē faythful in lytel, I wyl make the ruler ouer much, entre into thy maisters ioy, also he that receiued two talentes, came and sayd: Maister, thou deliueredest to me two talentes: lo I haue wōne two oth[er] with them. And his maister sayd to him: wel good seruaunt and faythfull, thou hast bene faithful in litle, I wil make þ̄ ruler ouer much: Entre thou into the ioy of thy lorde.

**[The Epystle on the Concepcion of our  
Lady Ecclesiasticus. xxiii. C.**



**A** S a vine so brought I fourth a sauour of  
 sweteness, and my floures are the frute of  
 glory and riches. I am the mother of beautiful  
 loue and of feare, and of greatnes, and of holpe  
 hope. In me is al grace of life and truth, and in  
 me is al hope of lyfe, & vertue. Come to me all þ  
 desyre me, & be fylled w the frutes that springe  
 of me, for my spyte is sweter then any hony, or  
 hony combe. The remembraunce of me is for euer  
 and euer. They þ eate me shall hunger the more  
 and thei that drynke me shall thirst þ more, he þ  
 harkeneth to me, shall not be ashamed, & he that  
 worketh by my counsel, shall not synne: and they  
 that brynge in my lyght, shall haue eternal life.

**T**he Gospel on the Concepcyon of our Lady  
 The fyrst Chapiter of saynt Mathewe. A.

**I** Hys is the boke of þ generacion of Ihesu  
 Chryst, the sonne of Dauid, the sone also  
 of Abraham: Abraham begat Isaac, Isaac begat  
 Jacob, Jacob begat Judas & his brethren. Ju-  
 das begat Phares and Zarah of Thamar, Pha-  
 res begat Esrom, Esrom begat Aram. Aram be-  
 gat Aminadab. Aminadab begat Naasoh. Naas-  
 on begat Salmon. Salmon begat Boos of Ra-  
 hab. Boos begat Obed of Ruth. Obed begatte  
 Jesse. Jesse begat Dauid the kynge. Dauid the  
 kynge begat Salomon of her þ was Bries wyfe  
 Salomon begat Roboam. Roboam begat Abia  
 Abia begat Asa. Asa begat Josaphat. Josaphat  
 begat Joram. Joram begat Ozias. Ozias begat  
 Joathah. Joathah begat Ahas, Ahas begat Eze-  
 chias. Ezechias begat Manasses. Manasses be-  
 gat

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gat Amon. Amon begat Josias, Josias begat Jeconias and his brethren aboute the tyme þ they were caried awaye to Babylon, and after they were brought to Babylon, Jeconias begat Salathiel. Salathiel begat Zorobabel, Zorobabel begat Abiud. Abiud begat Eliachim, Eliachim begat Azor. Azor begat Sadoc. Sadoc begat Achim. Achim begat Eliud. Eliud begat Eleasar. Eleasar begat Mathan. Mathan begat Jacob. Jacob begat Joseph the husbände of Mary, of whom was borne that Iesus whiche is called Chryst.

**T**he Epytelle on saint Thomas day the Apostle. The seconde Chapter to the Ephesians.

**B**rethren, nowe ye are nomore straungers and foryners, but cytezens with þ sain-tes: and of the housholde of God, and are buylt on the foundacion of the Apostles and Prophe-tes, Iesus Chryst beynge the head corner stone, in whome euery buyldynge couplid together, groweth to an holy temple in the Lorde, in whō ye are buylte together, and made an habitation for the holy spyte.

**T**he Gospel on saynt Thomas day the Apostle. The .xx. Chapter of saynt Iohn. I.

**T**homas one of the .xii. (called Didimus) was not with thē when Iesus came. The other disciples said vnto him: we haue sene the Lorde. And he sayde vnto them: Except I se in his handes the prynt of the nayles, and put my fpynger into the holes of the nayles, & thrust my hāde into his syde, I wyl not beleue. And after eyght dayes agayne, the disciples were within  
and

in Englyshe.

Jo. Ixiij.

and Thomas was with them. Iesus came whē the doores were shut: and stode in the myddes, & sayd: Peace be w you. Thē said he to Thomas: put in thy synger here, & se my handes: and put fourth thy hāde, & thrust it into my syde, and be not wout fayth, but beleue. Thomas answered and sayd vnto him: My Lorde & my God. Ies<sup>s</sup> sayd vnto him: Thomas, because thou hast sene me, therfore hast thou beleued. Happy are they that haue not sene, and yet haue beleued.

**T**he Epistle on the cōuercion of saint Paule  
The. ix. Chapiter of the Actes of ꝑ Apostles. A.

**S**aul yet brythinge out threathinges and slaughter agaynst the disciples of ꝑ Lord went vnto ꝑ hye preeſt & deſyred of hym letters to Damascon to the synnagoge, that yf he found any of this way whether they were men or women, he myght brynge them boſide vnto Ierusalem. As he went on his iourney, it fortunēd ꝑ he diewe nye to Damascon, & ſodaynly there ſhyned rounde aboute him a light fro heauen, and he fell to the earth and heard a voyce, ſayinge to hym: Saul, Saul? Whi perſecuteſt ꝑ me? And he ſayd What art thou Lorde? The Lorde ſayde: I am Iesus whō ꝑ perſecuteſt. It ſhalbe hard for the to kycke agaynst the prycke. He both treiblynge and aſtoyned, ſaid: Lorde, what wylt ꝑ haue me to do? And the Lorde ſayd vnto hym: Aryle and go into the cytie, and it ſhalbe tolde the what ꝑ ſhalt do. The men which cōpanied with him on the way, ſtoode amaſed, for they hearde a voyce, but ſawe no man. Saule aroſe from the earth: and when he hadde opened his eyes, he ſawe no man



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man. Then led they him by the hāde, & brought him into Damalcon, & he was thre dayes wout syght, & nether eate nor drāke. There was a certayne disciple at Damalcon named Ananias: to him spake the Lorde in a visyon: Ananias? And he sayd: Beholde, I am here Lorde. And þ Lord sayd to him: Aryse and go into the strete, which is called strayte, & seke in the house of Judas, after one Saule, of the cytie of Tharsus, for he holde he prayeth, & hath sene in a vision, a man named Ananias cōmyng in vnto him, and puttyng his hādes on him, that he myght receyue his syghte. Ananias answered: Lorde, I haue hearde by many of this mā, howe much hurt he hath done to thy sayntes at Ierusalē, & in thys place he hath auctoryte of þ hye prestes to bind al þ cal on thi name. The Lorde sayd vnto him: So thi wayes, for he is a chosen vessel vnto me, to beare my name before the Gētyles & kynges and the chyldre of Israel, for I wyl shewe him howe great thiges he must suffer for my names sake. Ananias went his waye, & entred into the house, & put his hādes on him, & sayde: Brother Saule, the Lorde þ appeared vnto the in þ way as thou cāmest sent me vnto the that þ mightest receyue thy syght, & be fylled with þ holy ghost And immediatly there fel frō his eyes as it had ben scales, & he receyued his syght, & arose and was baptyled, & receyued meate, & was comforted. Then was Saule certayne dayes with the disciples which were at Damalcon, & streyght way he preached Chryst in þ synagoges, how þ he was þ sōne of God. All þ hearde him were a  
mased

maled, & said: Is not this he that spoyleth them which called on this name in Ierusalē, & came hyther for þ intent þ he shulde bryng thē boūde vnto þ hye preestes? Saul encreased in strength and confounded þ Iewes whiche dwelt at Damascus, affirmynge that this was very Chryst.

**T**he Gospel on the cōuersion of saint Paule  
The. xix. Chapiter of saint Mathewe. D.

**P**eter sayd vnto Iesus. Behold, we haue forsaken al and haue folowed the, what shal we haue therfore? Iesus sayde vnto them. Verely I say vnto you, that ye which haue folowed me in the seconde generacyon (when the sōne of man shal syt in the seate of his maiesty) shal syt also vpon the. xii. seates, and iudge the. twelue trybes of Israel. And whosoever forsaketh house, or brethren, or sisters, or father, or mother, or wyfe, or chyldren, or lyuelode, for my name sake, the same shal receyue an hundreth folde, and shal inheryte everlastynge lyfe.

**T**he Epystle on Candelmas day. Mala. iiii.

**B**ehold, I sende my messenger whiche shal prepare the way before me, and so daynely shal the Lorde whō ye seeke come vnto his tēple, & the messenger of the couenante whō ye desyre. Beholde he cometh saith the Lorde of Sabboth. Who shal endure in the day of his cōmyng, or who shal stāde to beholde him? For he is as a tryenge fyre, & as the herbe þ fullers scoure withal, & he shal syt tryenge & purging syluer, & he shal purifye þ sōnes of Leuy, & shal fyne them as gold and syluer, & they shal bring offerynge vnto þ Lorde of ryghteousnes, & the

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sacrifice of Iuda & of Ierusalem, shalbe delicious to the Lorde, as in the olde tyme, and in the yeares that were at the begynnyng.

**T**he Gospel on Candelmas day. The second Chapiter of saynt Luke. D.

**W**hen the tyme of the putyfycacion (after þ lawe of Moyses) was come, they broughte Iesus to Ierusalem, to present him to the Lord as it is wyrtten in the lawe of the Lord: Euery man chylde þ fyrst openeth þ matrix, shalbe called holy to the Lorde, & to offer as it is said in þ lawe of þ Lord a payre of turtle Doves, or two yonge Pigeons. And beholde there was amā in Ierusalem, whose name was Symeon, and the same mā was iust, & feared God, & lōged for the cōsolacion of Irael, & þ holy ghost was in him. And an ālwere was geuē him of þ holy ghost, þ he shulde not se death, excepte he fyrst sawe the Lordes Chryst. And he came by inspiraciō into þ tēple. And when þ father, & the mother brought in the chylde Iesus, to do for hym after the custome of þ lawe. Then toke he him vp into his armes, & sayd: Lorde nowe lettest þ thi seruaūt depart in peace, accordyng to thi promyse. For myne eyes haue sene the sauour sent from the. Which þ hast prepared before the face of al the people. A lyght to lyghten the Gentyles, and þ glory of thy people Irael.

**T**he Epylle on saint Mathias the Apostles day. The fyrst Chapiter of the Actes. C.

**P**eter stode vp in the myddes of the disciples, and said (the nōbre of the names were about an hundreth and .xx.) ye men & brethren



then thys scripture muste nedes be fulfilled,  
which the holy ghost through the mouth of Da-  
uid spake before of Judas, which was the guid  
to them that toke Iesus, for he was nombred w-  
vs, & obtayned felowshyp in this ministracion:  
and he hath nowe possessed a plot of grounde w-  
the rewarde of iniquite: And when he was han-  
ged, he brast asunder in the myddest, and all his  
bowels gushed out, as it is knowen vnto al the  
inhabytors of Ierusalē. In so much þ the same  
felde is called in the mother tonge Achyldama  
(that is to say) the bloudy felde. It is wrytten  
in the boke of psalmes: his habitacion be voyd  
and noman dwellynge therin: and hys byshop-  
rycke let another take. Wherfore of these men  
whiche haue cōpanyed with vs (al þ tyme that  
the Lorde Iesus went in, & out amonge vs) be-  
gynnyng at the baptyisme of Iohn vnto þ same  
day þ he was takē vp frō vs) must one be ordey-  
ned to be a wytnes with vs of his resurreccion.  
And they appoynted two, Ioseph called Bar-  
sabas (whose sypname was Iustus) and Ma-  
thias, & they prayed sayinge: Thou Lord which  
knowest the heartes of al men: shewe whiche þ  
hast chosen of these two, þ the one may take the  
roume of this ministraciō, and Apostleship, frō  
the which, Judas by trāsgrecion fel, þ he might  
go to his owne place, & they gaue fourthe theyr  
lottes, and the lot fell on Mathias, and he was  
counted with the eleuen Apostles.

**C** The Gospel on saint Mathias day. Math. xi. **A**

**T**hen Iesus answered, & sayd: I prayse  
the O father Lorde of heauen & earthe,  
because

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because þ̄ hast hyd these thynges from the wise and prudent, and hast opened the to babes, euen so father, for so it pleasede the, all thynges are gyuen vnto me of my father: & no mā knoweth þ̄ sonne, but þ̄ father nether knoweth any man the father saue the sonne, and he to whom þ̄ fōe will open him. Come vnto me all ye that labor, & are laden, and I wyl ease you. Take my yock on you, and learne of me, for I am meke & lowly in harte, and ye shall fynde reste to your soles. for my yocke is easy, & my burthen is lyght.

¶ The Epistle on the Annunciacion of our Lady. Esaie. vii. Chapter.

**O**ur Lord spake to Ahas, saynge. Aske the a singe of the Lord God, fro a low beneth or from an hye aboue. But Ahas answered, I wyl not aske, nether wyl I tempte the Lorde. Wherefore the Lord sayd. Harken ye of þ̄ house of Dauid. Is it a small thyng for you to be greuous vnto men? But that ye shulde also be paynfull vnto God, neuerthelese yet the Lorde wyl geue you a syng. Behold a virgyn shalbe with chylde, and shall beare a sōne, and ye shal call hys name Imanuel. He shall eat butter & hony, that he maye haue vnderstandynge to re fuce the euyl and to chose the good.

¶ The Gospel on the Annunciacion of our lady. The. i. C. of Luke. C.

**A**nd in the sixte moneth the aungele Gabriel was seante from God to a cytye of Galyle namede Nazareth to a virgyn spoused to a man whose uam was Ioseph of the house of Dauid, and the virgins nam was Mary. And

And the aungell went into her, and ſaid, Hail  
full of grace: the Lorde is with the: bleſſed arte  
thou amonge women. When ſhe ſawe hym, ſhe  
was abaſhed at his ſaiyng: & caſt in her mynde  
what maner of ſalutacyon that ſhulde be. The  
aungell ſayde to her: Feare not Mary, for thou  
haſt found grace with God: lo thou ſhalt conceiue  
in thy wombe: and ſhalt beare a ſonne: and  
ſhalt call hys name Jeſus. He ſhal be greate, &  
ſhal be called the ſonne of the hyeſt. And þ Lord  
ſhal geue vnto hym the ſeate of his father Da-  
uid, & he ſhall reygne ouer þ houſe of Iacob for  
euer: & of hys kyngdome ſhal be no ende. Then  
ſayd Mary to the aungel. Howe ſhall thys be,  
ſeynge that I knowe not a man? And the angel  
anſwered, and ſaide vnto her. The holy ghoſte  
ſhall come vpon the: and the power of the hyeſt  
ſhal ouer ſhadowe the. Therefore alſo that holy  
thyng whiche ſhal be borne of þ: ſhal be called þ  
ſonne of God. And behold thi coſin Elizabeth,  
ſhe hath alſo conceived a ſonne in her olde age:  
and thys is the ſyxt moneth to her whych was  
called barene, for with God ſhall nothyng be  
vnpoſſyble. Mary ſayd. Beholde þ haue mayd  
of the Lorde, be it vnto me euen as þ haſte ſayd.

**T**he Epiſtle on Saynt Georges day.

The fyrſt Chapiter of Saint James. A.

**M**y brethern, count it exceedinge ioy when  
ye fall into dyuers temptacyons for as  
mouch as ye knowe that þ tryng of your faith  
bryngeth pacience, & let pacience haue her per-  
fyte worke, that ye may be perfyte and ſounde,  
þ nothyng be lackyng vnto you, yf any that is



## Epystles and Gospels

amonge you lake wysdome, let hym aske of God  
(which geueth to al men indyfferently, & casteth  
no man in þe teeth) & it shalbe geuen him, but let  
hym aske in faythe & wauer not, for he þe doub-  
teth is lyke the waues of þe sea, tost of þe wynde  
and caried w<sup>th</sup> violence. Neither let þe mā thinke  
that he shal receyue any thyng of God. A waue  
rynge mynded man is vnstable in al his wayes  
Let the brother of lowe degre reioyse in þe he is  
exalted, and the ryche in that he is made lowe,  
for euen as the floure of þe grasse shal he vanysh  
away. The sōne rysyth w<sup>th</sup> heate, and the grasse  
wythereth and hys floures falleth a waye, and  
the beauty of the fashyon of it perysheth w<sup>th</sup> hys  
habūdance. Happy is the man that enduereth  
in temptacion, for when he is tryed, he shal re-  
ceyue the crowne of lyfe, whych the Lorde hath  
promysed to them that loue hym.

**T**he Gospel on Saynt Georges daye.  
The. xv. Chapiter of Saynte Iohn. A.

**I**esus sayde vnto hys dyscyples, I am þe  
true vine, and my father is an husbande  
man, eueri braunche that beareth not freute in  
me, he wyll take away, and eueri braunch that  
beareth frute wyll he purge that it may bringe  
more fruite. Nowe are ye cleane, by the meanes  
of the worde, whych I haue spoken vnto you,  
abyde in me, and lette me abyde in you. As the  
braūche cānot beare fruyte of it selfe except it a  
byde in the vyne: nomore can ye except ye abyde  
in me. I am the vyne, and ye are the braunches.  
He that abydeth in me, and I in hym the same  
byngeth fourth muche fruyte, for without me  
can

can ye do nothyng. If a man abyde not in me he is caſt fourth as a bzaunch, and is wyddered and men gather it; and caſt it into the fyre, and it bourneth. If ye abyde in me, and my wordes alſo abyde in you, aſke what ye wyll, & it ſhalbe geuen to you.

**T**he Epyſtle on .c. Marke the Euangelyleſtes daye. to the Epheliens. C. liii. B.

**B**retherne, vnto euery on of vs, is geuen grace accordinge to þe meſure of þe geſte of Chriſt. Wherefore he ſayth, he is gone vp one hye, and hath led captyuyte captyue, and hath geuen geſtes vnto me. That he aſcended, what meaneth it, but that he alſo deſcended firſt into the loweſt part of the earth? He that deſcended is euen the ſame alſo that aſcendede vp euen aboue all heauenes, to fulfyll all thynges, and þe veri ſame made ſome apoſtles, ſome prophetes, ſome euangelyleſtes, ſome ſhepherdes, ſo techers; that the ſaintes myght haue all thynges neceſſary to worke and miniſter wythall, to the edyfyeng of þe body of Chriſt, tyl we euerychone (in þe vnyte of faith and knoleg of þe ſonne of God) growe vp vnto a perfecte man after the meſure of age of the fulnes of Chryſte.

**T**he Boſpell on ſaynt Marke the Euangelyleſtes day. C. xv. of .c. Iohn. A

**I** Am the true vyne. & c. As it is beſooze on ſaynt Georges daye.

**T**he Epyſtle one the daye of Whyllyppe and James The. v. C. of Sappence.

**T**hen ſhall the ryghteouſe ſtand in great conſtance agaynſt theim that vered the

t. ii. and

## Epistles and Gospelles.

and toke away þ̄ thei had labored for. When þ̄ wycked shal se that, they shalbe troubled w̄ horrible feare, and shall wonder at þ̄ sodeine & vnlooked for victory, and shall saye in them selues, repentynge & sorowynge for anguysh of heart. These be thei whiche we somtyme mocked and iested on. We were out of our wites, & thought their liuyng very madnes, & their ende to be w̄out honor, but beholde how they are counted amonge þ̄ children of God, & haue their enherytaunce amonge the sayntes.

**T**he Gospell on saynt Philippe and James.  
Day. The. xiiii. Chapter of. s. Iohn. A.

**I**esus said to his disciples, let not your hartes be troubled, beleue in God, & beleue in me. In my fathers house are many mansions: if it were not so, I wolde haue tolde you. I go to prepare a place for you. And yf I go to prepare a place for you, I wyll come agayne, and receaue you euen vnto my selfe, that where I am there maye ye be also, and whether I go ye knowe, and the way ye knowe. Thomas sayde to hym. Lorde we knowe not whether þ̄ goeste. Also how is it possible for vs to knowe þ̄ way? Iesus saide vnto hym. I am þ̄ way, the veryte, & the lyfe. No mā cōmeth vnto þ̄ father, but by me. If ye had knowen me, ye had knowē my father also. And now ye knowe hym, & ye haue seene hym. Philippe sayde vnto hym. Lorde shewe vs the father, and it suffyseth vs. Iesus sayde to hym. Haue I bene so longe tyme w̄ you, and yet hast thou not knowen me? Philippe, he that hath seue me, hath sene þ̄ father, & howe sayst þ̄ then, shewe vs þ̄ father? Beleuest thou not that



in Englyshe.

No. lxxvii.

I am in  $\phi$  father, & the father in me: The woordes that I speake to you. I speake not my selfe but the father dwellynge in me is he that doth the woorkes. Beleue me,  $\phi$  I am in  $\phi$  father, & the father in me, at the least beleue me for the verye woorkes sake. Merclye berelye, I saye vnto you, whosoever beleueth on me,  $\phi$  woorkes that I do the same shal he do, & greater woorkes the these shal he do, because I go vnto my father, & what soeuer ye aske in my name, that wyl I do.

**T**he Epytyle on the Inuencion of the Crosse  
The. v. Chapiter to the Galathians. B.

**B**rethren, I haue truste towarde you in God,  $\phi$  ye wyl be none otherwyse myn-  
ded. He that troubleth you, shal beare his iud-  
mēt, whatsoeuer he be. Brethre yf I yet preach  
circumcision, why do I then yet suffer persecu-  
cion, for then had the offence, which  $\phi$  crosse ge-  
ueth ceased. I wolde to God thei were sondred  
fro you, whiche trouble you, as many as desyre  
with outwarde apparaunce to please carnally,  
they constrayne you to be circumcised, onely be-  
cause they wolde not suffer persecucion with  $\phi$   
crosse of Chryst, for they them selues which are  
circūcised kepe not the lawe: but desyre to haue  
you circūcised, that they might reioyse in youre  
fleshe, God forbyd that I shulde reioyse, but in  
the crosse of our Lorde Iesu Chryst, wherby the  
worlde is crucified as touchynge me, and I as  
concernynge the worlde.

**T**he Gospel on the Inuencion of the Crosse.  
The. iii. Chapiter of saint Iohn. A.

i. iii.

There

## Epyistles and Gospels

**I** Here was a man of the Pharises named  
Nichodemus a ruler amonge þe Jewes:  
he came to Iesus by nyght & sayd to him. Ma-  
ster we knowe that thou art a teacher, which is  
come frō God. For what man coulde do suche  
miracles as þu doest, excepte God were w him.  
Iesus answered & sayd vnto him. Verely vere-  
ly, I say vnto the, except a mā be borne a newe,  
he cānot se the kyngdome of God. Nichodem⁹  
sayd vnto him, howe can a mā be borne when he  
is olde, can he entre into his mothers body, & be  
borne agayne? Iesus answered. Verely verely,  
I say vnto the, except þ a mā be borne of water  
and of the spirite, he cānot entre into the kyng-  
dome of God. That whiche is borne of þe fleſhe  
is fleſhe, & that which is borne of the spirite, is  
spirite. Meruayle not þ I sayd to the, ye muste  
be borne a newe. The wynde bloweth where he  
lysteth, and þu hearest his ſoude: but þu canst not  
tel whence he cometh, & whether he goeth. So  
is euery man that is borne of þe spirite. Nicho-  
demus answered and ſaid vnto him. Howe can  
theſe thynges be. Iesus answered & sayd vnto  
him. Art thou a maſter in Iſrael, & knoweſt not  
theſe thynges? Verely verely, I ſay vnto þ, we  
ſpeake that we knowe, & teſtifye þ we haue ſene  
and ye receyue not our wytnes, yf I haue tolde  
you earthly thynges, and ye haue not beleued,  
howe ſhulde ye beleue yf I ſhal tel you of hea-  
uently thynges? And no man hath aſcēded vp to  
heauen, but he that came down frō heauen, þ is  
to ſay the ſōne of man, which is in heauen. And  
as Moſes lyfted vp the ſerpent in wyldernes,  
euen

euē so must the sonne of man be lyfted vp that  
no mā which beleueth in him peryshe: but haue  
eternal lyfe.

**T**he Epyſtle on the Natiuite of saynt Iohn  
Baptyſt. The. xlii. Chapiter of Eſay.

Thus ſayth the Lorde. Herken ye pyles vn

**I** to me, & geue hede ye people that ar afar.

The Lord called me out of the wombe, &  
made mencion of my name, when I was in my  
mothers bowels, and he made my mouth lyke a  
ſharpe ſworde. In the ſhadowe he led me with  
his hāde: & he made me as an excellent arrowe, &  
hyd me in his quyuer, & he ſayd vnto me: þ̄ arte  
my ſeruaunt, O Iſrael, in whom I wyl be glo-  
rified, & I ſayd. I labour in vayne & ſpende my  
ſtrength for nought and vnpꝛofytable, howbeit  
my cauſe I cōmyt to the Lorde, & my trauayle  
vnto my God, and now ſayth þ̄ Lorde that for-  
med me in the wombe to be his ſeruaūt, and to  
tourne Iacob to him, beholde I haue made the  
a lyght, that þ̄ ſhuldeſt be ſaluacion vnto þ̄ end  
of the worlde, kynges ſhal ſee the, & rulers ſhal  
ſtande vp, and ſhall woꝛſhyy the, becauſe of the  
Lorde, which is faythful and the holi one of Iſ-  
rael which hath choſen the.

**T**he Goſpel on the Natiuite of ſaynt Iohn  
Baptyſt. The fyrſt chapiter of ſaynt Luke. F.

**E**lyſabethes tyme was come þ̄ ſhe ſhulde  
be deliuered, & ſhe brought fourth a ſōne  
and her neybours, & her coſyns herde tell howe  
the Lord had ſhewed greate mearcy on her, and  
thei reioſed with her. And it fortunēd the eight  
day they came to circumciſe the chyld, & called



## Epistles and Gospels

his name zachary after þ name of his father, & his mother answered & sayd: Not so, but he shal be called John. And they sayd to her. There is none of thy kyn þ is named w thys name. And they made sygnes to his father howe he wolde haue him called, and he asked for apayre of wyrtynge tables and wrotc, sayinge. Thys name is John. And they meruayled al, and his mouthe was opened immediatly, and his tonge, and he spake laudynge God, and feare came on all thē that dwelt nye, and al these thynges were noyced abrode throughtout al the hylly countrey of Jewry, and al they that hearde them, layde thē vp in theyr hartes, sayinge: What maner chylde shal this be? and the hāde of God was w him, & his father zachary was fylled w the holyghost and prophesied, sayinge: Blyssed be the Lorde God of Israel, for he hath visited and redemed his people.

**T**he Epistle on saint Peter and Paules day  
The. xii. Chapiter of the Actes of þ Apostles. A

**I**n that tyme, Herode the kynge layde hādes on certaine of the cōgregacion to bere them. He kylled James the brother of John w a sworde, & because he sawe that it pleased the Jewes, he proceded further, & toke Peter also. Then were the dayes of the swete breade. And when he had caught him, he put him in prison, and delyuered hym to foure quaternyons of souldyers to be kept, intendyng after Easter to bryng him fourth to the people. Then was Peter kepte in prysen, but prayer was made wout ceasyng of the cōgregacion vnto God for him.

When

in Englyshe.

Jo. lxxix.

When Herode wold haue brought him out vnto the people, & same nyght slept Peter between two souldyers, bounde with two chaynes, & the keepers before the dore kept the prysoun, and beholde the angel of the Lorde was there present and lyght shyned in the lodge and smote Peter on the syde and styrred hym vp, sayinge: Arise quykely, and the cheynes fel of fro his handes, and the Angell sayd to him, gyde thy selfe, and bynde on thy sandles: and so he did, and he said to him, cast on thy mantyl about the, and folow me, and he came and folowed him, and wist not that it was trueth which was done by the Angel, but thought he hadde sene a vision. When they were past the fyrst and second watche they came vnto the pryn gate that leadeth vnto the cytie, which opened to the by his owne accorde and they went out, & passed through one strete, and by and by the angel departed fro him. And when Peter came to him selfe, he said: Now I knowe of a surety that the Lorde hath sent his angel, and hath delyuered me from the hande of Herode, and from al the waytyng of the people of the Jewes.

The Gospell on saint Peter and Pauls day  
The. xvi. Chapter of saynt Mathewe. C.

When Iesus came into the coastes of & cytye whiche is called Cesaria Philippi, he asked his disciples, sayinge: Whom do men say that I the sone of man am? They sayd, some say that I art Iohn Baptyst, some Elias, some Ieremias, or one of the prophetes. He sayd to the: but whom say ye that I am? Symon Peter answered

i. b.

Answered

## Epystles and Gospels

swered and sayd: Thou art Chryſt the ſonne of  
the lyuynge God. And Jeſus answered & ſayd  
to him: Happy art thou Symon & ſonne of Jo-  
nas, for fleſhe and bloude hath not opened that  
vnto the, but my father which is in heauē. And  
I ſay alſo vnto the, thou art Peter, and on this  
rocke I wyll buylde my congregacion, and the  
gates of hel ſhal not preuaile agaynſt it, and I  
wyll geue to the, the keys of the kyngdome of  
heauen, and whatſoever ꝑ bindeſt on earth ſhal  
be bounde in heauen: & whatſoever thou loſeſt  
on earth, ſhalbe loſed in heauen.

**T**he Epyſtle on the Cōmemoracion of ſaynt  
Paule. The. ii. Chapiter to the Galathians. B

**I** Certifye you brethre, ꝑ the Goſpel which  
was preached by me, was not after ꝑ ma-  
ner of men, neither receiued I it of man, nether  
was I taught it, but receyued it by the reuelaci-  
on of Jeſus Chryſt: ye haue hearde of my con-  
uerſacion in tymes paſte in the Jewes wayes,  
howe that beyonde meaſure, I persecuted the  
cōgregacion of God, & ſpoyled it, & preuailed in  
the Jewes lawe, aboue many of my cōpanions  
which were of myne owne nacions, and was a  
much moze ſeruēt mayntener of the tradicions  
of the elders, but when it pleaſed God, whiche  
ſeparated me fro my mothers wōbe, & called me  
by his grace for to declare his ſōne by me, that  
I ſhulde preache him amonge the heathen: im-  
mediatly I comoked not of the matter w fleſhe  
and bloude, neyther returned to Jeruſalem to  
them which were Apoſtles before me, but went  
my wayes into Arabia, and came againe to Da-  
maſcou



maſcon. Then after thre yere I returned to Ie-  
ruſalem to ſe Peter, and abode w him. xv. daies  
none other of the Apoſtles ſawe I, ſawe Iames  
the Lordes brother. The thinges which I w:yt  
beholde, God knoweth I lye not. After that I  
went into the cooſtes of Syria and Cilicia, and  
was unknowne as touchynge my perſon to the  
cōgregation of Jewry, whiche were in Ch: yſt,  
but they heard onely þ he which persecuted vs  
in tyme paſt, nowe preacheth the fayth, whiche  
before he deſtroyed, and they glorified God on  
my behalfe.

**C** The Goſpel on the Cōmemoracion of Saynt  
Paule. Mathew the. xix. Chapter. D.

**I** Peter ſayd to Jeſus Behold we. &c. Ye ſhal  
fynde this Goſpel on the cōuerſyon of S. Paule

**C** The Epyſtle on the viſitacion of our Ladye.  
The. ii. Chapter of Canticum.

**I** Am the floure of the felde, and I lye of þ  
valeys. As the I lye is amonge the thorn-  
es, ſo is my loue among the doughters. As the  
apple tree amonge the trees of the woode: ſo is  
my beloued amonge the ſōnes. In his ſhadow  
was my deſyre to ſyt, his frute was ſwete to my  
mouth. He brought me vnto his wyne ſeller, &  
his behauour to me warde was louely. Behold  
my beloued ſayd to me: Up & haſte my loue, my  
doue, my beautifull, and come, for nowe is wynter  
gone and rayne departed and paſt: the flou-  
res appeare in our coultre, and the tyme is come  
to cutte the vyues. The voyce of þ Turtle doue  
is bearde in oure lande: The Fygge tree hath  
brought fourth her fygges, and the vyne bloſ-  
ſomes

## **Epytels and Gospels**

bloſſomes gyue a ſauour vpon haſt my ſoule, my  
dowe in the hooles of the rocke, & ſecrete places  
of the walles. Shewe me thy face & let me hear  
thy voyce, for thy voyce is ſwete, & thy faſhyon  
beautyful.

**¶** The Goſpell on the viſitacion of oure  
Lady. Luke the. i. Chapter. **D.**

**M**ary aroſe in thoſe dayes and went into  
the mountaines wyth haſte into a cytie  
of Iewrye, and entred into the houſe of zacharye,  
and ſaluted Elyzabeth. And it fortun-ed as  
Elyzabeth hearde the ſalutacion of Mary, the  
babe ſpronge in her bellye, and Elyzabeth was  
fylled with the holye ghooſte, and cryed with a  
loud voyce, and ſayd: Blyſſed art thou amonge  
women, and bleſſed is the frute of thy wombe.  
And whence hapneth thys to me, that the mo-  
ther of my lord ſhulde come to me? Lo as ſoone  
as the voyce of this ſalutacion ſounded in myne  
eares, the babe lepte in my bellye for ioye, and  
blyſſed art thou that beleueſt, for thoſe thynges ſhal  
be perfourmed which were told thee from the Lord  
And mary ſayd: my ſoule magnifyeth thee, Oorde  
my ſprite reioyſeth in God my ſauoure.

**¶** The Epyſtle on Kelyke Sonday. The. xliiii.  
Chapter of Eccleſiaſticus.

**T**heſe are they of merci, whoſe righteous  
nes are not forgottē. Goodnes abydeth  
with the ſeed of the: they? kynſfolke are an ho-  
ly enherytaunce, and they? ſeed hath ſtande in  
witneſſes, and the ſōnes of them abyde vnto  
the worldes ende for them. The generacion of the.  
and the glōrye of them ſhal not be leſte, they?  
bodies

in Englyshe.

Jo. lxxi.

bodys are buryed in peace & theyr names shall lyue in the worldes, al people shal tel the wysdom of them, and al the congregacion of sayntes, shal shewe the laude of them.

**T**he Gospel on Kelyke Soudaye. The. v.

Chapter of Saynte Mathewe. A.

**W**hen Iesus saw the people he wēt vp into a mountayne, and when he was set, hys disciples came vnto him & he opened his mouth and taughte them sayinge: Blessed are the poore in sprite, for theirs is the kyngdome of heauen. Blessed are the that mourne, for they shall be comforted. Blessed are the meke, for they shall enheryte the earth, Blessed are they that hūger & thirst for ryghteousnes, for they shall be fylled. Blessed be the mercyful, for they shall optayne mercye. Blessed are the pure in herte, for they shal se God. Blessed are the mayntayners of peace, for they shal be called þ childern of God. Blessed are they whyche suffer persecucion for ryghteousnes sake, for theyrs is the kyngdome of heauen. Blessed are ye when men shal reuple you, and persecute you, & shal falsly saye all maner of euill sayinges agaynste you for my sake. Reioyse and be glad: for greate is your rewarde in heauen.

**T**he Epystle on saynt Margaretes day.

**O** Lord my God þ haste exalted my habytacion vpon þ earth and I haue prayed for death to come. I haue called for the Lorde, the father of my Lorde, that he forsake me not in the day of my trybulacion, and in the time of proude men wout helpe. I shal laude thy name dyligently



## Epyſtles and Goſpels

diligently, & ſhall prayſe it in confeſſion, & my  
praier is hearde, thou haſt deliuered me from  
perdition and from a wicked time. Therefore O  
Lorde my God. I ſhal confeſſe and geue laude  
vnto thy name.

**T**he Goſpel on ſaint Margaretes daye.  
The. xiii. Chapiter of. S. Mathewe. B.

**I**eſus ſaide to hys diſciples. The kyng-  
dome of heauen is lyke a treſure hyd in  
the felde, the whyche a man founde and hyde it  
and for ioy therof, goeth and ſelleth all that he  
hath, and byeth that felde. Agayn the kingdom  
of heauen is lyke vnto a marchaunt ſekyng af-  
ter good pearles, whynche when he had founde  
one prepyouſe perle, he went and ſolde all that  
he had and bought it. Again þ kingdom of hea-  
uen is lyke vnto a neatte caſt into þ ſea, that ga-  
thered of all kyndes of fyſhes, whyche when it  
is full, men drawe to the lande, and ſit & gathe-  
reth the good into theyr veſſels and caſte þ bad  
a waye. So ſhall it be at the ende of the world.  
The angels ſhall come and ſeuer the bad from  
good, and ſhal caſt them into a fourneſe of fyre,  
ther ſhalbe waylynge and gnaſhyng of teeth.  
Jeſ<sup>s</sup> ſaid vnto the, haue ye vnderſtand al theſe  
thynges: they ſaid: yea ſy. Then ſayde he vnto  
them: therfore euey ſcribe whych is taught vn-  
to the kingdom of heauen, is lyke an houſhol-  
der, whych bryngeth fourth out of hys treſure  
thiges both newe and olde.

The Epiſtle on Mary Magda. dai. Iſob. xxi.

**A** Woman of power and verryte yf a man  
could fynde, the value of her were fare  
about

about pearles. The hert of her husbād trusteth  
 in her, and nedeth not spoyles. She rendreth  
 hym good and not euell al the dayes of her lyfe.  
 She sought woll and flaxe, & dyd as her hādes  
 serued her. She is lyke a marchauntes shyppe  
 that byngeth her vytayles from farre. She ry-  
 seth yett daye & geueth meate to her houtholde,  
 and foode to her maydens. She consydereth a  
 grounde and byeth it, & of the frute of her hādes  
 planted a vyne. She gyrded her loynes wyth  
 strēgth & couraged her armes. She perceiued þ  
 her huswifery was profytable, & therfore dyd  
 not put out her candle by night. She set her fin-  
 gers to the spyndel, and her handes caught hol-  
 de on the staffe. She opened her hāde to þ pooze  
 and stretched out her handes to the nedye. She  
 feared not lest the coulde of snowe shulde hurt  
 her house, for al her houtholde were double clo-  
 thed. She made gaye ornamētes, of byse, & pur-  
 ple was her apparel. Her husbāde was had in  
 honour in the gates, as he sat wyth þ elders of  
 the lande. She made linnen and solde it, and  
 delyucred a gyrdle to the marchant. Strengthe  
 and glozy were her raiment, and she laughed in  
 the latter daies. She oppened her mouthe wyth  
 wysdome, and the lawe of ryghtuousnes was  
 in her tonge. She had an eye to her houtholde,  
 and eateth not bread ydle. Her chyldre arose &  
 blessyd her, and her husbāde commended her.  
 Many daughters haue done excellently: but þ  
 hast passed thē al. fauour is a deceiuable thing  
 and beautye is vanyte, But a womā þ feareth  
 God, she shall be praisyd. Vyne her of the frute  
 of

Epyistles and Gospels

of her hundes, and let her workes prayse her in  
the gates.

The Gospel on Mary Magdalens daye.  
The. vii. Chappter of saynt Luke. R.

**O**f the Pharises despyred Iesus that  
he wolde eate with him: and he came in  
to the Pharises house, and sat downe to meate  
And behold a woman in the cytie, which was a  
synner: as soone as she knewe that Iesus sat at  
meate in the Pharises house, she bought an Ala  
baster boxe of oyntment, & she stode at his feete  
behynde him weppynge, and began to washe his  
feete with teares, and dyd wype them with the  
heres of her head, and kyssed his feete, & anoynt  
ed them with oyntment. When the Pharyse  
whiche badde hym to hys house sawe that: He  
spake w<sup>th</sup> him selfe, sayinge: If this man were  
a prophete, he wolde surely haue knowen who  
and what maner woman this is which touched  
him, for she is a synner. And Iesus answered, &  
said vnto him: Symon I haue somwhat to say  
vnto the. And he sayde: Mayster, say on. There  
was a certayne lender, which had two detters:  
the one ought fye hundred pence, and the other  
fifty. When they had nothyng to pay, he for  
gaue them both. Whiche of the tel me wyl leue  
him most? Symon answered, & sayd: I suppose  
that he to wh<sup>o</sup> he forgaued most. And he sayd to  
him. Thou hast truly iudged. And he turned to  
the woman, & sayde vnto Symon: Seest thou this  
woman? I entred into thy house, & thou gauest  
me no water to my feete: but she hath washed  
my feete with teares, and wiped them with the  
here



heres of her head. Thougauest me no kisse: but she sens the tyme I came in, hath not ceased to kysse my feete: My heade with oyle þ dyddest not anoynt, and she hath anoynted my feete w<sup>th</sup> opyntment. Wherefore I say vnto the, many synnes are forgeuen her, because she loued muche. To whom lesse is forgeuen, the same doth lesse loue, & he sayd vnto her: Thy synnes are forgeuen the. And they that satte at meate with him begau to say within them selues. Who is this which forgeueth euen synnes: and he sayd to þ womā: Thy fayth hath saued the, go in peace.

¶ The Epyistle on saynte James day the Apostle. The. ii. Chapiter to the Ephesians. D.

**B**rethren, now are ye nomore straigers & foryneres: but cytelys with þ sayntes, and of the houtholde of God, and are buylte vpon the foundacion of the Apostles & Prophetes Iesus Chyrist beyng the heade corner stoon, in whom euery buyldynge coupled together groweth vnto an holy temple in the Lorde, in whō ye also are buylte together, and made an habytation for God in the spirite.

¶ The Gospel on saint James day the Apostle The. xx. Chapiter of saynt Mathewe. C.

**T**here came to Iesus the mother of zebedes chyl dren with her sonnes, worshyppeinge him, & desyred a certayne thyng of him, he sayd vnto her, what wylt þ haue? She sayd vnto him: graunt that these my sonnes, may sit one on the ryght hande, and the other on þ left hande in thy kyngdome. Iesus answered, and sayd: Ye wote not what ye aske. Are ye able to

## Epistels and Gospels.

Drynke of the cuppe that I shall drynke of, and to be baptyſed with the baptiſme that I ſhalbe baptiſed with: They answered to him: That we are. He ſayd vnto them: Ye ſhall drynke of my cup, & ſhalbe baptiſed with þ baptiſme that I ſhalbe baptyſed with: but to ſytte on my ryght hāde, and on my left hāde, is not myne to geue: but to them for whom it is prepared of my father

**The Epistle on ſaynt Annes day.**

**A** Woman of power and verite. &c. Ye ſhal fynde this Epistle on ſaint Mary Magdaleyns day.

**The Gospel on S. Annes day.** Ye ſhal fynde this Gospel on the day of the Cōcepcion of our Lady.

**The Epistle on ſaint Peter Ad vincula day.**  
**The. xii. Chapiter of the Actes. A.**

**W**hen Peter came out of pryſon, he came to the houſe of Mary þ mother of one Iohn which was called Make, where many were gathered together in prayer, as Peter knocked at the entre doze, a damſel came fourth to heken, named Rhoda, & when ſhe knewe Peters voyce ſhe opened not the entre for gladnes, but canne in and tolde howe Peter ſtoode before the entre, and they ſayd vnto her, thou art madde, and ſhe bare them downe þ it was euen ſo. Then ſayde they it is his aungel. Peter cōtinued knocking and when thei had bpened the doze, & ſawe him they were aſtoyned, he beckened vnto the with the hande to holde theyꝝ peace, & tolde them by what meanes þ Lord brought him out of priſo.

**The**

**T**he Gospel on saynt Peters day ad vincula. Ye  
shal fynde this Gospel on saynt Peter & Pau-  
les day.

**T**he Eppistle on the transfiguration of oure  
Lord. The. ii. Epistle of S. Peter. The. i. cha. D.

**M**ost dere beloved brethre. We folowed  
not decepuable fables when we opened  
to you the power & cōpyng of our Lord Iesus  
Chryst: but with our eyes we sawe his maiesty.  
Euen then verely, when he receiued of God the  
father honour and glory. And when ther came  
suche a voyce to him from that excellent glory  
This is my dere beloved sōne, in whom I haue  
delite, here him. This voyce we hearde when it  
came frō heauen, beinge w him in þ holy moũt.  
We haue also a ryght sure worde of prophesy,  
wherunto yf yet take hede, as vnto a light that  
shyneth in a darke place, ye do wel vntyl þ day  
dawe, and the day starre arysle in your heartes.

**T**he Gospel on the transfiguration of oure  
Lorde. The. xvii. Chapiter of S. Mathewe. A.

**I**esus toke Peter, and James, & John his  
brother, & brought them vp into an hyghe  
mōutayne out of the way, & was transfigured  
before them, & his face dyd shine as the sonne, &  
his clothes were whyte as þ lyght. And behold  
there appeared to them Moses and Helias, tal-  
kyng with him. Then answered Peter & saide  
to Iesus: Mayster, here is good beyng for vs:  
if þ wylt, let vs make here thre tabernacles: one  
for the, and one for Moses, and one for Helias.  
Whyle he yet spake, beholde a bryghte cloude  
shadowed them: and behold there came a voyce



## Epystles and Gospels

out of the cloude, & sayd: Thys is my dere sone in whom I delyte: heare him. And whē the disciples heard that, they fel flatte on theyr faces and were sore afrayd. And Ies<sup>s</sup> came & touched them, and sayd: Aryse and be not afrayd. Then lysted they vp theyr eyes, and sawe no mā but Iesus onely. And as they came downe frō the mountayne, Iesus charged them, sayinge: se ye shewe the vision to no man, tyll the sonne of man be rysen agayne from death.

**T**he Epystle on the feast of the name of Ies<sup>s</sup>  
The. iiii. Chapiter of the Actes. A.

**P**eter ful of þ<sup>e</sup> holy ghost said: Ye rulers of the people and elders of I<sup>s</sup>rael, heare. If we this day be examined of the good dede done to the sycke man, by what means he is made hoole. Be it knowen vnto you al, & to al the people of I<sup>s</sup>rael, that in the name of Iesus Ch<sup>r</sup>yst of Nazareth, whō ye crucified, & whō God ray sed from death agayne, this man standeth here present before you hoole, this is the stone cast a syde of you buylders, whiche is set in the chief place of the corner: neither is there saluacion in any other, nor yet also is there any other name vnder heuē geuē men, wherin we must be saued

**T**he Gospel on the feast of the name of Ies<sup>s</sup>  
The fyrst Chapiter of saynt Mathewe. A.

**T**he Aungel of God appeared to Ioseph in slepe, saying: Ioseph the sone of Dauid, feare not to take vnto the Mary thy wyfe: for that which is cōceaued in her, is of the holy ghost. She shall brynge fourth a sone, and thou shalt calle his name Iesus, for he shall saue his people

in Englyshe.

Jo. lxxv.

people from their synnes. All this was done to fulfyl that which was spoken of our Lorde by the prophete, sayinge: Beholde a mayde shal be with chylde, and shal brynge fourth a sonne, & they shal cal his name Emanuel, whiche is by interpretacion, God with vs.

**T**he Eppistle on saynt Laurence day. The.iiij. Eppistle to the Corynthians. The. ix. Chapi. B.

**B**rethren. He whiche soweth lytell, shal reape lytel: & he that soweth plētuously shal reape plētuously: and let euery mā do accordynge as he hath purposed in his heart, not grudgynge, or of necessitye, for God loueth a chereful geuer. God is able to make you al rich in grace, that ye in al thinges haue sufficiency vnto the vttermost may be ryche to al maner good workes, as it is wrytten: He hath sparred abroad, and hath geuen to the poore his righteousness remaineth for euer. He that findeth the sower seede, shal minister bread for foode, & shal multiply your seede, and encrease the frutes of your ryghteousnes.

**T**he Gospel on saynt Laurence day. The. xliij. Chapter of saynt Iohn. D.

**I**esus sayd to his disciples: Verely verely I say vnto you, except þe wheate come fal into the grounde, & dye it abideth alone: yf it dye it bryngeth fourth much fruite. He that loueth his lyfe shal destroy it, & he that hateth his life in thys worlde, shal kepe it to the lyfe eternall. If any mā minister vnto me, let him folow me: and where I am, there shal also my minister be: and if any man minister to me, him wyll my father honor which is in heauen.

## Epytles and Gospels

**T**he Epytyle on the Assumpcion of our Lady  
The. xliii. Chapter of Ecclesiasticus.

**I**n all those thynges I sought rest, and in  
somme mans enheritaunce wolde I haue  
dwelt. Then the creature of althynges commaun-  
ded and sayd vnto me: & he that created me, dyd  
set my tabernacle at rest, & sayd vnto me. Dwel  
in Iacob, & haue thyne inheritaunce in Israel, &  
rote thy selfe amonge myne electe. From the be-  
gynnyng, & before þe worlde, was I created, &  
to the worlde to come wyl I not cease: & before  
him haue I ministred in the holy habitacion.  
And so in Sion was I exalted, & in þe holy cytie  
lykwyse I rested, & in Ierusalē was my power.  
And I rooted my selfe in an honorable people,  
whiche are the Lordes parte, & in theyr inheri-  
taunce, and amonge the myltitude of saintes I  
helde my feast. As a Cedar tree was I lyfte vp  
in Libanon, and as a Cypresse tre in moūt Her-  
mon. As a Palme tre was I exalted in Cades,  
and as a rose planted in Iericho. As a beauty-  
full Olyue tree in the felde, & as a Plantayne  
tree was I exalted vpon the waters in þe strea-  
tes. I gaue an odour as Sinamon & Balme þe  
smelleth wel and gaue an odour of swetnes as  
perfyte Myrre.

**T**he Gospel on the Assumpcion of our Lady  
The. i. Chapter of saynt Luke. B.

**I**esus entred into a certayne castel, and a  
certayne womā named Martha receiued  
him into her house. And this womā had a sister  
called Mary which sat at Iesus feete, & hearde  
Iesus preachynge. Martha was cōbzed about  
much



in Englyshe.

Jo. lxxvi.

much scrupnge, & stode & sayd. Mayster, doest þ  
not care, that my syster hath left me to minister  
alone? byd her that she helpe me. And Iesus an  
swered & said vnto her: Martha, Martha, thou  
carest & art troubled about many thynges, verely  
one is nedeful. Mary hath chosen the better  
part, whiche shal not be taken away from her.

¶ The Epytyle on saynt Barthylmewes day.  
As is before on saynt James daye the Apostle.

¶ The Gospell on saynt Barthylmewes daye.

The. xxi. Chapter of saynt Luke. C.

**I** Here was a stryfe amōge the discyples  
of Iesus, which of them shulde be take  
for the greatest: and he sayd to them, the kinges  
of the Gentyles reygne ouer thē, and they that  
beare rule ouer thē are called gracypous lordes:  
but ye shal not be so. But he that is greatest as  
monge you, shal be as the yongest, and he that  
is cheyfe, shal be as the minister: for whether is  
greater, he that syttech at meate: or he that ser-  
ueth? is not he that syttech at meate? And I am  
amonge you as he that ministrereth. Ye are they  
which haue bydden with me in my temptacion  
and I appoynt vnto you a kyngdome, as my fa-  
ther hath appoynted to me that ye may eat and  
drynke at my table in my kyngedome, & syt on  
seates, & iudge the. xii. trybes of Israel.

¶ The Epytyle on þ Decolacion of saint Iohn  
The. x. Chapter of the Proverbes.

He loking after of iust men is gladnes: &

**I** the hope of wicked mē shal peryshe. The

stregthe of a simple man is þ wayes of þ  
Lorde, and feare to them that worke euyll. The

k. iiii.

wered

him

## Epystels and Gospels

iust man shal not be moued for euer, and þe wycked mā shal not dwel vpon þe earth. The mouth of a iust mā bryngeth fourth wysdome, and the touge of an euyl man shal peryshe. The lyppes of a iust man consydereth pleasaunt thynges, & the mouth of a wycked man, frowarde thynges. The simplicitie of iust men shal dysrecte them & the supplantacion of euyl men, shal destroy the. The ryghteousnes of ryghteousmen shal deliuer them, and the wycked men shalbe taken in their awaytes. The iust man is deliuered from heuynes, and the wycked man shalbe taken for him. A dissymuler deceyueth his frēde with his mouth, and the iust man shalbe deliuered with science. A cytie shalbe exalted in þe losse of wycked men. A cytie shalbe exalted in the blessinge of iust men.

**¶** The Gospel on the Decollacion of S. John  
The. vi. Chapter of saynt Marke. C.

**H**erode the kynge him selfe sent fourth, and toke John, and bounde him, and cast him in prysoun for Herodias sake, which was his brother Philippes wyfe. For he had maryed her. John sayd vnto Herode. It is not laweful for the to haue thy brothers wyfe. Herodias layde wayte for him, and wolde haue kyllid him, but she coulde not. For Herode feared John, knowing that he was a iust man, and an holy, and gaue hym reuerence, and when he hearde hym he dyd many thynges, and hearde him gladly. And when a conuenient day was come. Herode on his byrth day made a supper to the Lordes, Maytynes, and cheyfe estates of Galyle. And þe  
doughter

daughter of the same Herodias came in, & danced, and pleased Herode, and them that satte at bourde also. Then the kynge sayde to the mayden, aske of me what thou wylt, & I wyl geue it the, and he swate vnto her. Whatsoeuer thou shalt aske of me, I wyl geue it the, euen vnto þ one half of my kingdome. And she wēt fourth & sayd to her mother. What shall I aske? and she sayd. Iohn Baptystes heade. And she came in streyght way with hast vnto þ kyng, and asked of him, saying. I wyl that thou geue me by and by in a dyshe the head of Iohn Baptist. And the kynge was sorry. Yet for his othes sake, and for theyr sakes whiche satte at soper also, he wold not put her besyde her purpose. And immediatly the kynge sent the hangman, and comāded his head to be brought in, & he went & beheaded him in the pryson, and broughte his heade in a dyshe & gaue it to the maiden, & the maydē gaue it to her mother. Whē his disciples heard of it, they came & toke vp his body, & put it in a tūbe. ¶ The Epistle on the Exaltacion of the crosse. I haue haue trust towarde you. &c. Loke for it in the feast of the Inuencion Ye shall fynde the Epistle and Gospel on the Natiuite of our Lady, in the feast of the Conception.

¶ The Gospell on the Exaltacion of the hollye Crosse. The. xii. Chapter of saynt Iohn. R.

**I**esus sayd vnto the people of the Jewes, now is þ iudgement of this world, now shall the prynce of this world be cast out. And I (yf I were lyft vp from the earth) wyl drawe al men vnto me. This sayd Iesus signyfenge what death he shuld dye. The people answered



## Epistles and Gospels

him, we heard of the lawe that Chryſt abydeſh  
for ever. And howe ſayest þu then that the ſonne  
of man muſt be lyfte vp: Who is þu ſonne of mā?  
Jeſus ſaid vnto them, yet a lytle whyle is that  
lyght with you, walke while ye haue lyght leſt  
darkenes come on you. He that walketh in the  
darke, woteth not whether he goeth. But whyl  
ye haue lyght, beleue on the lyght, that ye may  
be the chyldren of lyght.

**T**he Epistle on ſaynt Mathewes daye.

**T**he ſymilitude of the faces of the foure  
beaſtes. The face of a man, and the face  
of a Lyon, on the ryghthāde of the foure of thē.  
And the face of an ore on the leſte hande of the  
foure of them. And þu face of an Eagle aboue thē  
foure. And theyr faces, & their winges ſtretched  
out aboue an hygh. Eche had two winges cou-  
pled together. And two that couered their bodi  
and they went all ſtreight forwarde, and whe-  
ther they had luſt to go, thither they went, and  
turned not backe agayne in theyr goynge. And  
the ſimilitude of the beaſtes, and the faſhion of  
them was as burnyng coles of fyre, and as fyre  
brādes, walkynge betwene the beaſtes, and the  
fyre dyd ſhine, & out of the fyre proceeded lyght-  
nyng, and the beaſtes came, and returned after  
the faſhyon of lyghtnyng.

**T**he Goſpel on ſ. Mathewes day. Math. ii.

**W**hen Jeſus went fourth, he ſawe a mā ſyt  
receyvyng of þu cuſtome, named Mathew  
and ſayd to him. Followe me, & he aroſe and fo-  
llowed him. And it came to paſſe that when Je-  
ſus ſat at meate in the houſe, behold many Pu-  
blicans

blicans and synners came, and sat downe also with Iesus and his disciples. When the Pharisees had perceyued that, they sayd to his disciples. Why eateth your mayster with publicans & synners? When Iesus hearde that, he sayd vnto the. The holl nede not þ phylsion, but they that are sycke. So & lerne what that meaneth? I haue pleasure in mercy, and not in offeringe. For I am not come to cal the ryghtwylse: but þ synners to repentaunce.

**T**he Epystle on saynt Michaels day. The. i. Chapter of the Reuelacyon of saynt Iohn. A.

**I**esus sent and shewed by his angel vnto his seruaunt Iohn, whiche bare recorde of the worde of God, and of the testimony of Ies<sup>us</sup> Chryst, and of al thynges that he sawe. Happy is he that heareth and readeth the wordes of the prophesye, and kepeth those thinges which are wyrtten therein, for þ tyme is at hāde, Iohn to the. vii. cōgregacions in Asia. Grace be with you, and peace from him whiche is, and whiche was, and which is to come, and frō the. vii. spyrtes, which are present before hys throne & frō Iesus Chryst which is a faythful wytnes, and fyrst begotten of the dead, & Lord ouer þ kinges of the earth, vnto hym that loued vs, & washed vs from our synnes: in his owne bloude.

**T**he Gospel on saynt Michaels day. The xviii. Chapter of saynt Mathewe. A.

**T**he disciples came vnto Iesus, sayinge: who is the greatest in the kyngdome of heauen? Iesus called a chylde to him, & set him in the myddest of them, and sayd. Verely, I say to

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to you, except ye turne and become as chyl dren, ye cannot entre into the kyngdome of heauen. Whosoever therfore shal submyt hym self as a chylde, he is the greatest in þ kyngdome of heauen, and whosoever receyueth suche a chylde in my name, receiueth me: but whosoever offēdeth one of these lytle ones, which beleueth in me, it were better for hym that a mylstone wer hāged about his necke, and that he were drow ned in þ depth of the sea. Wo be vnto the world, because of offēces. Howbeit, it cānot be auoyded, neuer theles, wo be vnto þ mā by whō offence cōmēth. Wherfore yf thy hande or thy fote gyue the an occasion of euil: cut hym of, cast hym from the, it is better for þ to enter into lyfe halte or mēpned, rather thē þ shuldest hauinge two hādes, or two fete, be cast into the euerlastyng fyre. And yf also thyn eue offēde the, plucke hym out & cast hym from the. It is better for the to entre in to lyfe with one eye, then haue two eyes to be cast in to the hell fyre. Se that ye despyse not one of these lytell ones. For I saye vnto you, that in heauē there aungels beholde þ face of my father which is in heuen.

**T**he Epystel on the translation of saynt Edwardes daye the kinge and confessor.

**H**e iuste mā wil geue his herte & watche in the mornynge to þ Lorde which made hym, and will praye in the syghte of the moste hyest. He wil open hys mouthe in prayer, & wil praye for hys synnes. And yf the great Lorde wil fulfil him with the sprete of vnderstāding, he wyll shewe forth the eloquēce of hys wysdōm  
as



as swete showeres, and will knowledg to the Lord in prayer and he will directe his counsel and disciplyne, and wyl haue counsel in secrete thynges, & he shal speake openly the discipline of hys doctrine, and shall glory in þ testamēt of the Lorde. Many men shal prayse his wisdō, & it shal not be done away vnto þ worldes ende. Hys remembraunce shal not go awaye, & hys name shal be requyred from generacyon into generacion.

**¶** The Gospell on þ translaciō of Edwardes þ kynge. The .xi. Chapter of Luke.

**I**esus sayd to his disciples. No man lightheth a candle & putteth it in a priuy place neither vnder a bushell, but on a candlestyeke þ they that come in may se lyght. The lyght of þ body is thin eye. Therfore whē thin eye is syn- gle then is all thi body ful of lyght, but yf thin eye be euyl, then shal thy body be ful of darke- nes. Take hede therfore that the lyght whiche is in the, be not darkenes, for yf thy body shall be lyght hauynge no part darke, then shal al be ful of lyght, euen as when a candle doth lyght the with his byghtnes.

**¶** The Eppistle on saynt Lukes day the Euan- gelyst. As before on s. Mathewes day þ Apostle

**¶** The Gospell on s. Lukes day. Luke. i. A.

**O**ur Lorde appoynted other seuentye also and sente them two and two before hys face, into euery citie and place, whether he him selfe wolde comme. And sayde vnto theym: the haruest is great, but þ labourers are fewe: prai therfore the Lord of the haruest to sende fourth his

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his labourers into his haruest. So your mates beholde I sende you fourth as labes amonge þ wolues. Beare nowallet nether scrip, nor shoes and salute no man by the waye. In what house soeuer ye entre in, fyrst saye: Peace be to thys house. And yf the sonne of peace be there, your peace shal rest on him, yf not, it shal retorne to you agayne: and in the same house tary styl eate, ryng and drynkyng suche as they haue: for þ labourer is worthy his rewarde.

**T**he Epistle on Symon and Iudes day. The viii. Chapter to the Romaynes. E.

**B**rethren, we knowe wel that al thynges worke for þ best to thē þ loue God which also are called of purpose, for thys whiche he knewe before, he also ordeyned before that they shulde be lyke fashyned to the shape of his sone that he myght be þ fyrst begotten sonne among many brethren. Moreouer those whiche be appointed before, them also he called, and those which he called, them also he iustified, & those which he iustified, thē he also glorified. What shal we then say vnto these thynges? yf God be on our syde, who can be agaynst vs, which spared not his owne sonne: but gaue him for vs al, howe shal he not with him geue vs all thynges also. Who shal lay any thyng to the charge of Gods chosen? It is God þ iustifieth, who then shal cōdempne? It is Chryst which is dead, yea rather which is risen agayne, which is also on the ryght hāde of God, and maketh intercession for vs, who shal seperate vs frō Gods loue? Shal tribulacion or angurthe, or persecucion, eyther

eyther hunger, eyther nakednes, eyther peryll,  
eyther ſworde, as it is wyrtten, for thi ſake are  
we kylled al day longe, and are couſted as ſhepe  
appoynted to be ſlayn. Neuertheles in al theſe  
thynges we ouercommē ſtrongely, through his  
help that loued vs. Yea, and I am ſure that nei-  
ther death, neyther lyfe, nor angell, nor rule, nei-  
ther power, nether thinges preſent, nor thinges  
to come, neither hygh, neither loweth, neither  
any other creature ſhalbe able to depart vs fro  
Gods loue, which is in Chriſt Ieſus our Lord.

The Goſpel on Symon & Judas day. The.  
xv. Chapter of ſaynt Iohn. C.

**I**eſus ſayd vnto his diſciples: thys I com-  
maunde you, that ye loue together, yf the  
worlde hate you, ye knowe that it hated me be-  
fore it hated you, yf ye were of the worlde, the  
worlde wolde loue his owne. Becauſe ye are not  
of the worlde: but I haue choſen you out of the  
worlde, therfore hateth you the worlde. Remē-  
bre my ſayinge þ I ſaid vnto you: the ſeruaunt  
is not greater then hyſ lord: yf they haue per-  
ſecuted me, ſo wyl they perſecute you, yf they  
haue kept my ſayinges, ſo wyl thei kepe yours  
but all theſe thynges wyl they do vnto you for  
my names ſake, becauſe they haue not knowen  
him that ſent me. If I had not come and ſpoke  
to the, they ſhuld haue no ſynne, but now haue  
they nothyng to cloke theyr ſynne withal. He  
that hateth me, hateth my father. If I had not  
done workes amonge them whiche none other  
mā dyd, they had no ſynne, but now haue thei  
ſene it, & yet haue hated both me and my father  
euen



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euē that the saying might be fulfilled that is  
wrytten in theyr lawe. Thei hated me without  
a cause.

**T**he Epystle on Alhalowes day. The. vii.  
Chapiter of the Reuelacion of saynt Iohn. A.

**I**ohn sawe an angel ascēdyngē frō the ry-  
syngē of the sonne, which had the seale of  
the lyuyngē God, and he cryed w a loude voyce  
to the foure angels (to whom power was geuē  
to hurt the earth, & the see (saying: Hurte not þ  
earth, neither the sea, neyther the trees, tyll we  
haue sealed the seruaūtes of our God in theyr  
foreheades, & I hearde the nōbre of thē whiche  
were sealed, and there were sealed. C. xliiii. M.  
of al the tribes of Israel. Of the tribe of Iuda  
were sealed. xii. M. Of the trybe of Rubē were  
sealed. xii. M. Of the tribe of Gad, were sealed  
xii. M. Of þ trybe of Aser, were sealed. xii. M.  
Of the trybe of Neptalim, were sealed. xii. M.  
Of the trybe of Manasses, were sealed. xii. M.  
Of the trybe of Symeon, were sealed. xii. M.  
Of the trybe of Leuy, were sealed. xii. M. Of þ  
trybe of Isachar, were sealed. xii. M. Of the  
trybe of Zabulon, were sealed. xii. M. Of the  
trybe of Joseph, were sealed. xii. M. Of þ tribe  
of Bē Jamin, were sealed. xii. M. After thys I  
behelde, and lo a great myltytude (whiche no  
man coulde nombre) of all nacions and people,  
and tonges stode before the seat, and before the  
lambe, clothed with longe whyte garmentes &  
palmes in theyr handes, and cryed w a lowde  
voyce, sayngē. Saluacyon be ascrybed to hym  
that sitteth vpon the seate of God, and vnto þ  
lambe

lambe, and all the aungeles stoude in the compasse of the seate, and of the elders, and of þ. iiii. beastes, & fel before þ seat on theyr faces & worshipped God, saynge: Amē. Blessynge & glory, wysdome & thākes, honor & power, & myght be vnto our Lorde God, for euermore. Amen.

**T**he Gospell on Alhalowes daye. ye shall fynde thys gospel on Kelyke Sontaye.

**T**he Epystle on all soules daye. The. iiii.

Chappter of þ. i. epystle to þ Thessalonians. C

**I** Wold not bretherne haue you ignorant as concernynge thē whiche are fallen a slepe, that ye sorow not as other do whych haue no hope. For yf we beleue that Iesus dyed & rose agayne euen so thē also whiche slepe by Iesus wyll God bryng agayne wth hym. And thys saye we vnto you in þ worde of the Lorde, that we whych lyue and are remainynge in the companyng of þ Lord, shall not come ere thei whych slepe, for the Lorde hym selfe shall descende frō heauen with a shoute & the voyce of þ archaunge, and trampe of God, and the dead in Christ shall aryse fyrste. Then shall we whiche lyue & remaine be caught vp w them also in þ cloudes to mete the Lorde in the ayre & so shall we euer be with þ Lorde. Wherfore comfort your selues one another wyth these wordes.

**T**he Gospell on all soules daye. The. xi.

Chappter of saynt Ihon. C.

**M**Artha sayde vnto Iesus. Lorde yf þ haddest ben here, my brother had not ben ded, but neuerthelesse I knowe þ what soeuer thou askest of God, God wyl geue it the. Iesus sayd vnto

*Amesforth*

## Eppistles and Gospels

unto her: thy brother shal ryse againe. Mattha  
sayd vnto him: I knowe wel that he shal ryse a  
gayne in the resurreccion at the last day. Iesus  
sayd vnto her I am the resurreccion & the lyfe.  
Whoso euer belcueth on me, ye though he were  
deade, yet shal he lyue: and whoso euer lyueth,  
& beleueth on me shal neuer dye. Beleuest thou  
this? She sayd vnto him: yea Lorde, I belue þ  
thou arte Chryst the sonne of God whiche hast  
come into the worlde.

**The Eppistle on saynt Katheryns day.**

**L**orde I dyd lyfte vp my prayer vpo the  
earth and besought to be deliuered fro  
death. I called vpon the Lord, the father of my  
Lorde & he shall not leaue me helpeles in þ day  
of my trybulacion, & in the daye of that proude  
man, I praysed thy name perpetually & honou  
red it with confestyon and my prayer was herd  
and thou saudest me that I perished not and  
deliueredest me out of the tyme of vnrightheous  
nes. Therefore I wyll confesse and prayse the, &  
wyl blysse the name of the Lorde.

**The Gospel on S. Katheryns day. Ye shall  
fynde thys Gospel on s. Margaretes day.**

**The Eppistle on þ day of wyddynge. The. vi.  
Chapiter of the fyrst Eppistle to the Coryn. C.**

**W**ethren, remēbre you not þ your bodyes  
are þ mēbres of Chryst, shal I nowe take  
the mēbres of Chryst & make them the membres  
of an harlot? God forbyd. Do ye not vnderstāde  
that he whiche coupleth him selfe w an harlot,  
is become one body: for tmo (sayeth he) shalbe  
one fleche, but he þ is ioyned vnto the Lorde, is  
one



de equitacione. // Supbia hinc vana glo  
ria fit. 2<sup>o</sup> gerge de equitacione. pmo  
de multiplicacione equorum que prohibita  
est i regi. Vnde dicitur 1<sup>a</sup>. Qui sunt reges co  
stituti non multiplicabunt sibi equos nec  
rednet populum in egyptum equitatus nro  
subleuatur. // 2<sup>o</sup> in no natio vsu equorum  
sicut accidit de illis qui p dimidiatur  
lentia noluit ire nisi equitando. si tunc  
p incipulo vt videntur pedes hēre. Vnde  
de clauy dia vt illud ps. pedes hnt et  
no ambulabunt. // 3<sup>o</sup> in nimia excessu  
equorum sicut accidit in illis qui equos  
voluit hēre impugnatore  
oculos hominu. // 4<sup>o</sup> in supbo ornatu eq  
sicut accidit in illis qui p in sinone  
bas mndi dimittunt p sibi dicitur e ego